The Christian East

CHRONICLE AND CAUSERIE.

OUR frontispiece is the reproduction of an Ikon presented last summer by the Patriarch and Synod of Constantinople to Archbishop Lord Davidson, who has kindly allowed the Ikon to be photographed especially for publication in *The Christian East*. It is a graceful and significant gesture which thus pays tribute to the long, consistent and fruitful labours of Archbishop Davidson for the furtherance of Re-union between the Anglican and Orthodox Communions. The presentation was made by the Metropolitan Germanos of Thyatira, who at the same time handed to the Archbishop the following letter from the Œcumenical Patriarch:

"Most venerable Archbishop, formerly of Canterbury, our most beloved brother in Christ, our Lord, Mgr. Randall, grace be to you and peace from God the Father and Our Lord Jesus Christ.

It is our desire, on the occasion of your venerable Grace's retirement from active ministry, to give some token of the deep honour and love which our Church feels, and will always continue to feel, towards Your Grace's person, for all that Your Grace, in the course of a long and honoured ministry, has done for the strengthening of the relations between the Anglican and Orthodox Churches, relations which, by the blessing of God, have, in the days of Your Grace, been so far advanced; and also for Your highly-treasured good-will towards Orthodoxy, and in appreciation of the interest in our Church evinced by Your Grace.

Therefore we, together with our Holy Synod, have decided to send with this letter to Your Grace a small remembrance and token of our honour and love, an Ikon of our Saviour Christ, which we pray Your Grace kindly to accept.

May this holy Ikon (which is a copy made by the Josafaios brotherhood of hagiographers on the Holy Mountain, from the original in the Church of the Protatos, the work of the famous Renaissance painter of Byzantine Art in the Holy Mountain, Manuel Panselenos) be a tangible sign, for all time, of the great esteem in which our Church and we ourselves hold your sacred Grace, and, in general of the honour with which we regard the Anglican Church.

May our Lord bountifully bestow His Grace upon Your Grace's head and vouchsafe to you many years of health and happiness."

Eirenic Letter from the new Œcumenical Patriarch to the Archbishop of Canterbury :—

> Most reverend Archbishop of Canterbury and Primate of All England, our beloved brother in Christ our God, Cosmo Gordon Lang, Grace be to you and peace from God the Father and Our Lord Jesus Christ.

It is with great pleasure that we follow the example of our Predecessor and adhere to the custom, which, by the grace of Christ, was recently introduced and now prevails, of reciprocally communicating any changes taking place in the higher administration of either Church.

Therefore, we are moved, by this present to announce to your revered Grace and the Venerable Anglican Church our elevation, by God's Will and favour, to the most Holy Patriarchal and Œcumenical Throne of Constantinople, following the decease of our Venerable Predecessor, the most Holy Patriarch Basil III, and we take this opportunity to send to your Grace cordial greetings in Christ.

In expressing the great honour in which we hold the bonds of brotherly relations, which promote the work of love and general re-union of the Christian Churches and all Christians, and which, in so far as regards our own Churches, have already by the Divine Grace, passed beyond mere external cordiality, we gladly give you our assurance that these bonds of relationship and *rapprochement* with the venerable Anglican Church, in the love of Christ and on behalf of His work, will, during our tenure of this Holy See also be diligently fostered and cherished, and that, for our part, at least, nothing will be left undone that may make them closer and stronger.

Therefore, in the firm conviction that the venerable Anglican Church and your revered Grace are of the same view and disposition, we pray that our Lord and Saviour, who established one Holy Church and desired that all who believe in Him " may be one," may bless and prosper our mutual endeavour.

Furthermore, we beg to inform your Grace that, following on a decision taken in common with our Holy Synod, we have renewed the authority given to our beloved and Most Reverend Metropolitan of Thyatira and Exarch of Western and Northern Europe, Mgr. Germanos (who has worked so zealously and successfully and to our mutual satisfaction for the strengthening of these relations between our Churches) who will therefore continue as the Permanent Representative of ourselves and our Church in all relations with your Grace and the Anglican Church, and we pray that, in the future as in the past, he may be afforded your Grace's love and confidence.

Finally, we beseech our Lord that He may shower down the blessings of His Grace upon the venerable Anglican Church, which now, as always, cherishes the love of Christ, and with divine zeal, labours

for His work, as also upon your beloved Grace, both in your high and holy Ministry and in all other things.

We remain, in love and great honour,
Your Venerable Grace's
Beloved Brother in Christ,
PHOTIOS OF CONSTANTINOPLE.

October, 1929.

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The Archbishop replied as follows :—

To His All Holiness, the Lord Photios, Œcumenical Patriarch of Constantinople, Our Venerable and Beloved Brother in Christ, Grace to you and Peace through God the Father and Our Lord Jesus Christ.

It is with great thankfulness that we have received the formal announcement of your elevation to the august and most Holy Throne of Constantinople, and we hasten to assure your All Holiness that we and many faithful people in the Church over which we have been called to preside will be remembering you at this time in our thoughts and prayers, desiring that you may be upheld in your high office by the Divine Grace, and strengthened therein by the Holy Spirit for the great tasks which lie before you.

We observe with great satisfaction the warm sympathy of your All Holiness towards the Anglican Church and with all that binds the Church of England and the Holy Orthodox Churches ever more closely, and we sincerely hope that during the time of your patriarchate and our primacy those ties may be strengthened and drawn yet closer still.

We are also delighted to learn that your All Holiness with your Holy Synod has renewed the credentials of our beloved and most reverend Metropolitan of Thyatira, Archbishop Germanos, whom we hold in such high esteem as Representative of yourself and of your Church in all relations with the Church of England.

Finally, at this beginning of another year, let us commend your All Holiness and all the Holy Orthodox Churches of God to the Divine Favour, and we pray that, through all the vicissitudes of these difficult and anxious times, the Divine Guidance may make clear your path, to the Glory of God and to the fulfilment of His Holy Will.

We remain, Your All Holiness, in love and great honour,
Your beloved brother in Christ,
(Signed) COSMO CANTUAR.

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The Greek ecclesiastical Press gave impressive accounts of the funeral of the late Œcumenical Patriarch, which took place in the presence of a vast concourse of people who from earliest dawn thronged the precincts of the Patriarchal Church and the neighbour-

ing streets. The priests of the Russian, Serbian and English parishes attended, and took part in the stately service at the Patriarchal Church before the body was carried to Baloukli for interment next to the tomb of Joachim III. Orthodoxia thus describes the procession: "First came the Patriarchal ushers, followed by two deacons, one bearing a vial of wine and the other a salver with rusks. These were followed by two lines of hexapteriga, after which came six archimandrites. The hexapteriga of the Patriarchal Church followed, and the Patriarchal choirs singing the processional funeral hymn. Next came the clergy of the Patriarchate, and after them the Metropolitans of Silivria, Myra, and Laodicea, with the Patriarch's deacons on both sides of them, carrying censers and the two-branched and three-branched candlesticks. Finally came all the Metropolitans, bishops, the Great Protosyncellus, the Chief Secretary and the Great Archimandrite."

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The Œcumenical Throne was spared a long widowhood, and on October 7th a unanimous decision elected the Metropolitan of Derkos to succeed Basil III. He took the name of Photios and so becomes Photios II. The new Œcumenical Patriarch is comparatively young—he is fifty-five years of age, and a man of intellectual and spiritual powers well qualified to carry on the best traditions of the Œcumenical Patriarchate. At his enthronement he was thus addressed in the Great Proclamation: "The Sacred Body of Most Holy Metropolitans having elected Your All-Holiness Archbishop of Constantinople, New Rome and Œcumenical Patriarch, summon You, in conjunction with the holy clergy and with the acclamations of the whole body of the Orthodox faithful, to ascend this most Holy Apostolic and Œcumenical Throne. Ascend therefore most Holy Lord, its steps and adorn it to old age, as your predecessors adorned it, Andrew the First-called, Gregory the Theologian, John Chrysostom, Photios the Renowned, Michael Cerularius, Gennadius Scholarius, Samuel the Byzantine, and the remainder of the august company who by happy lot reigned gloriously as Patriarchs, and guide both clergy and laity who are entrusted to You from on high into the paths of salvation and the pastures of evangelical grace." And when he was given the Pastoral Staff, these words were said: "Receive this Staff which typifies the rod of Moses, that as he divided the Red Sea and brought Israel of old safely to the Promised Land, so You, leaning thereupon may lead the new Israel safe and unharmed into the eternal Land of Promise. Be strong and of good courage, for that You must give account to our God and Chief Shepherd, Jesus Christ." The Patriarch replied "I give thanks and I pray that I may fulfil the expectations of the Church."

It is no secret that the new Patriarch is keenly interested in the Re-union movement, and cordially disposed towards the Anglican Communion.

Last October the clergy of the Metropolitan See of Thyatira met in Conference under the Presidency of the Archbishop Germanos in Paris. The Conference lasted four full days, and opened with a Pontifical Liturgy in which four priests took part. At each session a paper was read and discussion followed, after which the President summed up and indicated points to which the committee should direct its attention. This committee (*ad hoc*) then met and formulated its conclusions in the shape of simple proposals. There were five such papers: (1), "The catechetical work of the priest abroad" (The Protopriest C. Callinicos of Manchester); (2), "Preaching; its time, place, subject-matter and language" (The Archimandrite T. Paraskeuaides of Leipzig); (3), "Confession and the Eucharist, and the Fast preceding it, from a practical point of view" (The Archimandrite J. Andreades of Munich); (4), "The Service of the Divine Liturgy; the Celebrant. The Service of Mattins with or without a Reader" (The Archimandrite A. Paradeises of Paris); (5), "The social activity of the Greek priest abroad" (The Great Archimandrite M. Constantinides of London). The last day was occupied in hearing and discussing the reports of the several committees, and the whole Conference closed with the doxology and prayers of thanksgiving.

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Some of the finest examples of Russian ikonography have been on view in London, and no doubt many of our readers have been to South Kensington to see them. It was a splendid collection, which showed the Russian ikon not only at its best, but also at the different stages of its historical development. We imagine that few visitors to the exhibition were disappointed, though they may have experienced there a curious blending of enthusiasm and grief, of reverence and indignation. For the collection was lent by the Soviet Government. Why? We know what the Soviet Government thinks of the Faith which created the ikons and inspired their painters. Is it possible that while Bolshevism regards Christianity as an evil in itself, yet thinks one of its characteristic products is so good as to be worth touring Europe with? As for the ikons themselves, if in a sense the glory is departed in that they are now stripped of their adornment of precious metal and stones, yet in a better sense the glory is recovered, for many of them have been most skilfully cleaned and now reveal their first beauty as the painters left them. The catalogue represents most of the ikons as having been brought from such and such a Museum. It would be interesting to know how long they have been in these Museums and where they were before!

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The Sixth Anglo-Catholic Pilgrimage is announced to leave London on April 29th, 1930, and the itinerary will include Egypt, Athens and Constantinople, as well as the Holy Land, which is of course its main objective. An excellent "Pilgrim's Manual" (2s. 6d.) has been

edited by the Rev. G. N. Whittingham. The contents are mainly devotional, but practical information, historical notes, and so on, are added by various contributors. Many pilgrims in spirit as well as pilgrims in fact will find this admirable little book of great value.

THE SPIRIT OF ORTHODOX CHRISTIANITY.

By the Rev. D. J. Chitty.

(A Paper read before the Egyptian Fellowship of Unity. Cairo, November 8th, 1929.)

BOTH in Russian and in Syriac, "Orthodoxy" (*ὀρθὴ δόξα*) is translated not "right opinion," but "right glory"—right worship. The sense given is incomplete, but significant. For it means that here the criterion is not the head but the heart. But the heart is not thought of as the seat of the emotions. It is the seat of intellectual vision; the head can work out our understanding, but only the heart can open to us material for understanding. For too long in the West the proud head of man has tried to do without the heart, or to treat it as merely the seat of the emotions, a useful but dangerous servant. And inevitably the proud head of man has lost its organic link with Reality and tried to replace it with Logic. The work of Orthodoxy is to bring our minds down from the lofty throne of the head, into the humility of the heart, where Reality is to be found.

The humility of the heart—for the heart is in abasement before the vastness of God: at the same time the Historic Facts of Christ are seen with intense realism in the intimacy of the Holy Spirit by which the heart finds in these facts its own royal freedom.

In Orthodoxy, Doctrine and Worship and Life are one.

In the West this is forgotten. The continued use of the Latin language divorced doctrine from worship in such a way that doctrine became a system of philosophy, and worship a system of emotional expression, both superimposed upon life.

At the same time the fact that the priest alone commonly understood the Liturgy made him the final authority in its interpretation.

But the ideal of the Orthodox Church has always been that the Liturgy should be in the language of the people. As a result, their Liturgies being the great vehicles of doctrine, the people learn their doctrine as they offer it in worship. So the understanding is kept in its right dependence on the heart, and the worship is saved from emotionalism. Both are held to a reality, which is known to be beyond understanding and above worship, but intimately present to both. The fulness of our religion is no

theory, but is known in prayer; and nothing can break such knowledge.

Humility and awe have kept the Liturgy so balanced in the face of Reality that no moment, however holy, comes forward out of its proper proportion to blur the whole. The worshipper may not notice it all while he is in Church, but he departs and this unobtrusive thing goes on working its way into all his life. The Liturgy becomes his ineffaceable background.

And, again, because the Liturgy belongs to the people, the Liturgy itself is the final authority, and the peasant can on occasion appeal to it against priest or scholar, and be justified. Seen on a larger scale this means that neither Pope nor Patriarch, nor in itself even an Œcumenical Council, have the final authority. Only the actual consent of the people of the Church confirms their decisions and proves them to be indeed the infallible voice of the Church.

Again, in the West the individual authority of priest, bishop, pope, encouraged a wrong kind of individualism which on the whole only became more developed in the Reformation when every man became his own Pope. Religion had become something superimposed. Men tried to find the way out each in his own heart. But the danger here is lest he should forget that the reality he knows in his own heart is the same reality that reveals itself to him in the world around him. The heart must not be an escape from that world, only a fuller, closer entry into it. The nearer you are to God, the nearer you are to your neighbour. And God cannot be any man's monopoly. To the Orthodox, Church Life and the Life of the Soul are seen to be really identical. It is possible for some saints to live a full Church Life in real isolation, without even the services of the Church, and with only one simple prayer constantly repeated. But before this can be attained we need to be very sure of our Church Life.

The Orthodox Church, which is the Church *par excellence* of Liturgical worship, is also the Church *par excellence* of the Hermits.

We are afraid lest theology should obscure the simplicity of Christ's intimacy with us. Some men try to do without theology. The Orthodox also understand this fear. But their answer as a Church is to throw all the fulness of their theological thought into their worship. Its very bulk suggests the awful fulness of God and makes us afraid to dwell on any single point too long, lest it should upset the balance and simplicity of our approach to and worship of God. I have an idea that many western ways of meditation are rather alien to the Orthodox spirit.

The Church is something intensely real and present and yet something above us. For Orthodoxy is always based not on any thought of a legal minimum to be required (Latin ideas on works

of supererogation are contrary to the Orthodox spirit), but as a maximum, an ideal which will always be above us, but which remains our necessary aim. The individual cannot attain to it, but he is anchored to it in the Church. The Orthodox speaks of himself as a member of the Orthodox Church, but cannot think of himself as individually an Orthodox or a Catholic, in isolation from thought of the whole Church. Only the Church is truly called Orthodox or Catholic. He is in the Church by the power of the spirit holding him, the bonds of love. So it is that in the Liturgy, the creed is introduced with the words, "Let us love one another, that we may confess . . . ."—for apart from the Life of the Church no individual can make a true confession of Faith; even if he uses the same words, their meaning cannot be complete except in the Life of the Church. Only this life does mean that each member partakes of the intimacy of the Spirit. It is surely incredible that for an Orthodox the question should arise, as it does for the Latins, whether the mystical way of Union with God is for all Christians, or is only possible for some. Of course, it must be for all.

Again the fact that Orthodoxy is elicited, not imposed, means surely that even had Adam not fallen, the Incarnation was the only inevitable fulfilment of creation. Here again a Latin problem would not arise for the Orthodox. This cosmic nature of Orthodoxy, which comes not to snatch us away from creation, but to save and glorify all creation, leads us on to the thought of Orthodoxy as a religion which must attach great importance to its historical nature. Christ took human nature, not that human nature might be absorbed or lost in God, but that it might really find its fulness in Him. This means that the body, the material world, etc., can never be matters of indifference to the Orthodox. This is why the historic and visible Unity of the Church can never be a secondary matter to the Orthodox Church. For her, if at any period there had ceased to be one Body retaining the fulness of the faith and the visible Unity of the Church, then at that period the Incarnation of the one Christ would have ceased to be a present fact. For the Church *is* the Risen Body of Christ still present and incarnate. But of that I must speak more later.

The Orthodox Church is the Church of the Holy Places. This is no superstitious attachment, but the same attention to history. To neglect them would be rather like neglecting the Bible. She is at home in all the world and yet inevitably she does come back to the Holy Places as we all come back to the homes of our childhood, with a special love. And somehow if we lost that special love, we should lose with it our power for loving any other place in all the world. The Orthodox Church is alone really at home in the Holy Places, and perhaps this is a symbol. It is odd how to-day with the development of Asia, we are beginning

to see Jerusalem as really the Centre of the World, the one meeting-place of East and West. And is it not likely that the Church which has never been westernized, the Church of the land in which Our Lord lived, would be the one most fitted to show how Christianity is to acclimatize itself to India, China or Japan?

Behind this, further, there is the fact that Orthodox understanding of the Incarnation is such as to necessitate a deeper attention to the Old Testament than has become common in the West. And we might remember here how one of the traits of Orthodoxy is its power to search out and wait for the spark of truth in most unexpected people. Here, at least, Christ has not ceased to live with the publicans and sinners. Dostoievsky's novels are a lesson for us in this.

Every element in man's character is of value for God, and no method must be accepted which would prevent their free conversion. God took our nature upon Him, not in order to lecture us or to impose a law, but to share all the fulness of our troubles and temptations in order that He might save and glorify them all, not by force but by their free awakening to His Light.

This utterness of the Incarnation is accepted uncompromisingly by the spirit of Orthodoxy. It is often misunderstood, and here are some of the deepest contrasts between Orthodoxy and the West. It is the fact of which I have already spoken when I was speaking of Orthodoxy as fundamentally a religion of the people—salvation is not handed down to us from above, but shared with us on our own level by the King of All. The Hierarchy depends upon the reality of the whole Church, and the Laity is itself a sort of priestly order. This is why Orthodoxy accepts, in order to make Christian, the simple beliefs of country folk. It has no need to be afraid of "superstition" since that also can be converted; and only an un-Christlike presumption of the head—the educated people—could abolish it. It accepts the folk-lore of religion as of positive value among people who have no need to make the western distinction between mystical and scientific reality. And here also we must realize once more how "education" in our sense is not seen as a primary necessity even for the clergy. It is too apt to make of the clergy a higher class. And in their religion no education could be as full or as well balanced as that provided in their worship. The peasant priest or monk who remains a peasant is a fulfilment of Christ's principle of Incarnation. He is one of the greatest assets of an Eastern Church.

As a counterpart to this, it is noticeable how many of the most important theologians of the Orthodox Church are laymen.

Another result of this readiness of Orthodoxy to wait—to elicit and never to force—is the absence of sentimentality. Each man in being Orthodox must be true to himself. Orthodox people will draw this distinction—that while Latinism fits all men into an

imposed system, Orthodoxy demands character, individuality, in every man. This is in some ways the source of its greatest difficulties; but it is near to the greatest of its possessions. A man cannot be Orthodox save by a positive liberating act of his own free will—there is no easy resignation, but a resignation by way of an unending wrestling with God. An imposed religion depends too much upon the power of emotions directed from without. Orthodoxy has its emotions stirred only from within. This is why we have noted in it the combination of fearlessness of emotions with an intense cold-bloodedness. And at the same time it gives a tremendous masculinity to Orthodoxy. We remember that the starkness of the hermit ideal belongs in some degree to all Orthodox people.

The principle of the Incarnation explains also the Orthodox attitude towards State and Nation, which has been grossly misunderstood in western Europe. Orthodoxy cannot think that the Church should be indifferent to political matters. For this would mean that the Incarnation was concerned only with a part of life, not with the whole. On the other hand, she can never take the Latin line of seeking independence of the State by making herself a State, or ruler of States, for this would be for Our Lord to accept in Gethsemane the defence of the twelve legions of angels. The Church accepts Constantine as a Saint because in him was brought into the open a real vision—that of the possibility of a Christian State. She accepts the state in order to save and convert and glorify it, while she is perfectly conscious of the dangers. So she sends out her monks into the desert as a safeguard, in order that if the State fall back in practice into its un-Christian life, she also may be able, if necessary, to fall back imperceptably but surely into the old martyr condition, which she has learnt in the centuries of Persecution. She must always aim at a Christian Empire, not an Imperial Church. Christ is King before He is Priest, and so the King, layman as he is, and not the Bishop, is in a sense, the highest hierarch, the highest personal sacrament in the Church. Latins call this Caesaro-Papism, and it is full of dangers, but anything save an acceptance of it in spite of its dangers must be an abandonment of the full ideal of the Incarnation. Only the Church must always retain the martyr background. It must serve the State for the State's sake by submission whether to martyrdom or to honour.

This implies also that the Church must recognize the tremendous Christian value lying behind those dangerous qualities of nationalism and patriotism. The use of the language of the people is one side of this. It means that Orthodoxy believes that universal love is to be found through the full right development of home-love in all men, not by a homeless cosmopolitanism. Jerusalem, which is always the heart, not the head, of the Church, keeps alive the

true historical internationalism without which objective Christianity would be impossible. The example of the Russian Mission in Japan is a tremendous example of the efficacy of this Orthodox ideal. We know how strong is Russian Nationalism. But just because he had learnt the truth of Nationalism in Russia, the Russian Bishop in Japan, when the Russo-Japanese war came, authorized and encouraged prayers in the Japanese-Orthodox Churches for the Japanese Army fighting against Russia. And every Orthodox Russian will speak of this with pride.

But Orthodoxy is not the mere imitation of Christ. It is the acceptance not only of His Cross, but of His Triumph. Christ has risen from the Dead, by death trampling upon death. This is the heart of Orthodox objectivity. Apart from it, Christ would be another and greater Socrates. But in it the work of the Incarnation bears fruit. "He became man in order that man might be deified." The human nature which He took in all its fulness, the death which He underwent is in all its fulness taken up, raised in power, ascended into the very heart of the divine nature. Death is swallowed up in victory. So all that went before, all the suffering, is transformed from a mere moral story into a joyful triumphant present fact. Calvary for all the intensity of Orthodox devotion to the Cross, is on one side in the Church which it shares with the Tomb. We Westerners call that Church the Church of the Holy Sepulchre, and wonder why the place of the Dead Body is more central in it than Calvary. Then we learn that to the Orthodox, Greek or Arab, it has always inevitably been the Church of the Resurrection; and the Tomb from which the Fire of the Divine Life goes out to spread through all the world, is seen indeed as on earth the true centre and source of the world's life. Of course, Calvary is on one side where death is swallowed up in Victory.

Even in their thought of the Cross, the Orthodox emphasize rather the agony in the Garden, the pain of Mary, the human nature, standing at the Cross foot praying for the Resurrection, than the triumph of the Crucified.

And it was not only He who rose from the Dead. He raised with Him the Dead of olden times. And he communicates His risen life to us. So the cross that the Saints bear is no copy, but Christ's own Cross, brought to them by Himself in His risen life.

Christ has sent to us His Spirit to take us really literally up into His triumphant Life, even now while we are still living on earth. And by this Gift the whole world for us, the whole of our beings, is transfigured and transformed—so absolutely that the Orthodox must think of this transfigured reality as the absolute reality even here and now. His whole doctrine is taking for granted this transfiguration reality; it is true in the Spirit and can only be believed or understood by those who will accept it on

this level. One of the deepest of Orthodox accusations against Latinism—and the whole West in its following—is that owing to lack of real Christian Faith in the Resurrection, it has tried to drag Christian truth down and back to the old pre-Resurrection level. Hence, western Scholasticism; and here also is the reason why in the Oberammergau Passion Play people feel that something is wrong when they come to the Resurrection. Here also is the difference between eastern and western religious pictures. The western picture even at its most beautiful is moralist, a type of human aspiration; the eastern Ikon even at its crudest is a window through which Heaven looks in upon us.

The whole world is transfigured and we in it. He became Man that we might become God. The West is afraid of saying this. But it is the essence of the matter, the only fulfilment of the Incarnation for the East. The Spirit makes us literally members of Christ. In us the Incarnation is continued and the Resurrection extends its sphere. And He giveth not the Spirit by measure. As in the Incarnation, so in the Gift of the Spirit, He gives without reserve. He entrusts Himself utterly to us, and that is why He is our judge.

If we would understand the staggering absoluteness of the Christian Faith, we do well to remember Our Lord's Baptism in Jordan. It is terribly neglected in the West. To the East it is the greatest revelation of the Trinity. What is happening here? About the person of Jesus is breaking out into man's sight, not a picture of the Trinity, but the very fact of it. That Father's voice proclaiming Him, that pure dove-embodied spirit of the Father's love and hallowing which now descends upon Him is no new thing. Unseen it has been happening all through His life. More than that, present before us is the fact which *is* before Abraham was, before the world began to be created. Here in a point in time is the pure act which contains and transcends all time, and a man is the focus of its manifestation. All that God is, is revealed in immediate reality upon the man Jesus.

Think on and you find that this is always the Spirit's work. When the Spirit brooded on the face of the waters, when the Spirit spake by the Prophets, when the Spirit overshadowed Mary, always the Son remained the goal of the Spirit's Work. The Spirit's Work in creation is always the framing and hallowing of the Incarnation. And afterwards it continues so. When the Spirit descended upon the Apostles, the Spirit was not merely sent by a Christ remaining aloof. The descent of the Spirit brought Christ again to the Apostles by forming Him in them and making them His body. And upon this Body, as in Jordan, all that God is, is shown forth to man. Here is the astounding fact that just as our Eucharist is a real partaking in the actual Last Supper, so the Baptism of each one of us is the real Baptism of Our Lord in

Jordan, extended to us, and by the revelation through and upon us of all that God is, our very human nature is really made divine.

So always in Christ's life, which we share in the Church, we know the Holy Spirit descending, not from an aloof Christ upon us, but from the Father upon Christ being made incarnate in us. That is why Filioque is really impossible for the Orthodox.

The overshadowing of the Spirit is the very essence of Orthodox Church Life. To the Orthodox as for St. Irenæus, "Where the Spirit is, there is the Church; and where the Church is, there is the Spirit." No act of the Church is possible apart from the Spirit. In the West the mechanical theory of the Sacrament gives implicitly to the hierarchs—priests, bishops, or Pope—the powers which only belong to the Spirit. The Pope defines doctrine. The Bishop ordains a man, and his act is valid apart from the question whether he has the authority of the Church. The Priest consecrates the Eucharist by repeating a form of words mechanically. But to the Orthodox only the Spirit is the criterion of doctrine. "None but the Spirit can know the things of the Church." The priest or bishop in the performing of Sacraments is but the tool of the Spirit, so that he says, not "I baptize . . . .," "I absolve . . . ."; but, "The servant of Christ, N., is baptized etc." And in the Consecration of the Eucharist the recital of the words of institution is but a proclamation of the right by which we now can celebrate the Eucharist: it is only brought into the fulness of present reality in answer to the invocation praying for the descent of the Holy Spirit on us and on the Gifts, changing them . . . .

The word Sacrament is western. The eastern word is simply Mysteries—Secrets—things which we know but don't understand —and that gives the real sense better. The reality of the Blood and Body of Christ in the Eucharist is so intense for the Orthodox that the Latin explanation of "trans-substantiation" must offend him. "We believe," a Russian said to me, "that it is the Flesh of Christ, not the Meat of Christ." It is his Risen Body, not the old "natural," untransfigured Body, that we receive. But the one mystery is not to be thought of apart from the whole Church. The Church is Christ's Body, and the Eucharist is Christ's Body; not in a different manner, but as the heart of this same presence in the Church, as the means by which the Life of the Church is preserved and imparted in her members. The Orthodox approaching the Sacrament prostrates himself. But as he goes away after partaking he bows to none, for the heart of all Church life is at that moment seated in him.

But again it is not forgotten that even in the height of the deification of man the distinction between human and divine is not blurred. At the heart of the Liturgy itself the priest, bending

before the consecrated Body and Blood, confesses to the Father, "we bend not to Flesh and Blood, but to the fearful God."

And as the Eucharist has no meaning apart from its place in the Life of the whole Church, so it is also with all the mysteries of the Church. How can the Secrets of the Church exist where the fulness of the Church is not? So, while, *e.g.*, Apostolic succession is necessary in the Ministry, it is not enough. It must be accompanied by the authority of the Church. So logically the Orthodox position is even far more extreme than the Latin.

But the Spirit of the Church is not bound by human logic, and the Church can recognize outside her visible unity some kind of continued life of the Spirit. So it is that she can if she likes regard the gain of the fulness of Orthodoxy as itself completing what was lacking in Sacraments received outside her Unity. This is what is known as the principle of Economy.

And yet all that I have said has hardly touched upon the deepest and truest Life of the Church. What, after all, is this Life, this Family or Body? It is not just its earthly manifestation, but it is the full content, behind that, of the invisible Church. It is the sharing in one life of Angels, Archangels, Cherubim, and Seraphim, of all the Saints of God, and of the faithful of all time. This human manifestation is indeed at its core. The Virgin, the type of that persistent purity in humanity which God took to himself, is nearer to him than the Cherubim and the Seraphim. And we who are in Christ, are of her flesh, "Christ's Mother is our Mother, ever interceding for us." All these we must remember and venerate, for Christ is in them and they in Him. So to turn to the Saints is not to be distracted from the Christ who told us, "Inasmuch as ye did it unto one of the least of these my little ones, ye did it unto me." For heaven and earth are really one in the Church and death forms no barrier to the concourse of our prayers. In the Liturgy and in the Life of the Church on earth the Kingdom of God which Christ brought is indeed present. But always it is present expectantly. The Life of the Church never forgets a present eschatological expectation of the day when the Kingdom of God shall break out in all its fulness.

THE NEW LAW ON RELIGION IN RUSSIA.

By P. B. Anderson.

DURING the XIV. Congress of the Soviets in Moscow, April, 1929, the following change in the Constitution of the USSR was proposed by the Government. Article 4 was changed to read :—

"In order to provide the workers freedom of conscience, the church is separate from the state and the school from the church,

while freedom for religious confession and anti-religious propaganda is recognized for all citizens."

The previous reading for Article 4 was as follows :—

" In order to provide the workers actual freedom of conscience the church is separated from the state and the school from the church, *while freedom for religious and anti-religious propaganda is recognized for all citizens.*"

Interest centres in two points, what is meant in general by " freedom of conscience " and what interpretation should be given to the words " religious confession " contained in the new reading, from the peculiar point of view of Soviet jurisprudence. Fortunately, there is such interpretation given in a publication of the People's Commissariat of Justice (Gudulianov, *Separation of Church from the State*, third edition, 1926), from which the following section may be quoted :—

" Generally understood, religious freedom theoretically embraces freedom of conscience and freedom of the cult. Full freedom of conscience is considered by bourgeois theoreticians to be secured if every citizen is granted :

Freedom for choice of religion, presuming also freedom to establish new religious teachings.

Freedom for confession, including freedom for conducting religious rites and freedom for preaching.

The exercise of civil and political rights without regard to religious beliefs.

Freedom to have no religion.

" Ecclesiastical freedom similarly consists of three elements :

(*a*) Freedom to establish new religious societies.

(*b*) Freedom for church organization and administration.

(*c*) Complete equality before the law of all existing religious societies which do not pursue objectives in themselves contrary to the law."

" Our jurisprudence provides the fullest measure of freedom of conscience, however, not in an objective but in a subjective sense ; that is, the Soviet Government does not hinder any individual citizen from believing in anything whatsoever, or from believing in nothing whatsoever, so long as his actions are not contrary to law and to the interests of other citizens."

According to this interpretation, " religious confession " as provided in the new reading of the Constitution, will permit only rites and preaching, the broader field of " propaganda," such as through printed matter, seemingly being open only to anti-religious. In this quotation one finds also a significant distinction made between conscience and actions ; conscience is free but actions must conform to law and to the interests of Communist society.

What is the law as regards religion, as distinguished from Constitutional provisions? Here again a clear answer is available for on April 8th, 1929, a new law of 68 articles was promulgated which gathers up the substance and intent of the numerous laws, decrees, resolutions, instruction and court rulings which have served to guide the religious actions of individuals and ecclesiastical bodies since the revolution. A few quotations from this law will indicate the range of activities in which the religious conscience may express itself.

"Art. 2. Each citizen may be a member of only one religious (cult) union, *i.e.*, society or group."

"Art. 3. Religious societies and groups of believers do not have the rights of legal persons."

"Art. 17. Religious unions are forbidden: (*a*) to establish mutual aid funds, co-operatives, producing unions, and in general to use the property at their disposal for any other purpose than the satisfying of religious needs; (*b*) to give material aid to their members; to organize either special meetings for children, youth, women, for prayer, or other purposes, or general meetings, groups, circles, departments, Biblical, literary, handworking, labour, religious study, etc., and also to organize excursions and children's playgrounds, to open libraries or reading rooms, to organize sanitoriums and medical aid."

"Art. 18. Instruction in religion of whatever kind is not permitted in state, public, or private schools and educational institutions. Such instruction is permitted exclusively in special theological courses opened by citizens of the USSR with the special permission of the People's Commissariat of the Interior of the RSFSR."

"Art. 22. Religious assemblies (delegated bodies) and executive organs elected by them do not have the rights of legal persons and, furthermore, may not: (1) establish any kind of central treasury for the collection of voluntary contributions of believers; (2) fix any kind of obligatory collection; (3) possess property for the cult, or receive such by contract, or acquire such by purchase or rent quarters for meetings of prayer (divine service); (4) conclude any sort of contract or agreement."

The question of religious instruction to children under eighteen is dealt with by implication (Art. 17 and Art. 18) rather than explicitly as in earlier legislation. This matter deserves explanation by quoting from the statement of the People's Commissariat of Justice (25th September, 1924, No. 1168/3) summarizing legislation and giving the following ruling in the matter:—

"According to instruction of the People's Commissariat of Justice issued August, 24th, 1918, Art. 33, also circular from the People's Commissariat of Education, 23rd April, 1921, also decree

of the Central Executive Committee, 18th June, 1921, and Art. 121 of the Civil Code, in connection with the separation of school and church, it is forbidden to teach the so-called 'law of God' (catechism) to children under 18 in state or private schools, or in any place in the form of group study with children. However, from Art. 9 of the decree regarding separation of church and state, citizens may teach and be taught religion privately, and also from the resolution of the People's Commissariat of Education, 23rd April, 1921, it is clear that in the RSFSR parents are not prohibited from teaching their children the so-called 'law of God.' Such instruction may be given either by the parents themselves, or by persons invited by them to the house of the parent or teacher, provided such instruction does not take the form of group study, *i.e.*, study with more than three outside children brought into the home."

However, it is not sufficient to quote the Constitution and legislation of the country if one is to understand the objectives of the Soviet Government in altering the Constitution and promulgating the new law. It is necessary to have also the light thrown on the question by the speeches and articles of leading officials and by court decisions rendered since the new law came into effect. Abundant material of this character has been provided in the speeches delivered before the XIV. Congress and in newspaper articles preparing for the conference of the "Godless Society," called to meet in Moscow in June. Thus Lunachersky, People's Commissar of Education, in his speech before the XIV. Congress gave the following exposition :—

"We are strongly criticized for having the slogan 'Non-religious school,' when we should have announced the slogan 'Anti-religious school.' I must call your attention to the fact that Lenin, who from the very beginning insisted upon the separation of the church from the school and upon throwing the ikons out of the schools, at the same time gave us the following statement of the problem ; 'since at the present time (1918) you cannot entirely substitute unreligious teachers for teachers religiously-minded, since at present our regime is not yet firm enough, since the religiously-minded peasantry in case of atheist propaganda in the schools would probably not send their children for study, and we thereby would give new strength to the priests—be extremely careful.' They may blame us, and perhaps properly, for being careful too long, since our last circular, the one announcing the un-religious school, has been issued only now when our regime stands firmly established, when we no longer need fear the priests, when the change from religious teachers to our atheistic teachers has become more nearly possible (if not in one year, at least in two or three). We are now in such a favourable position that we may,

and indeed we must, turn and make an attack along this front. All our cultural agencies, from the school to the theatres, from the Academy of Science to the cabin-reading rooms, must be considered by us as working on the front for the repulse of the religious danger and, at the same time, as a means for curing the masses of this evil disease."

There were some who insisted that the Government should immediately close all the churches and force religions out of existence. They felt that the change in the Constitution represented no more than week-kneed tolerance. To such critics a clear statement of the Government's purpose in changing the Constitution and an exposition of its real attitude toward religion was given by Lunacharsky in an article published in the Government organ *Izvestia*, 8th June, 1929, from which the following quotation is taken :—

" Religious tolerance is, of course, an element of liberalism, yet it is proclaimed in our Constitution. This element of liberalism is included by the Communist Party in its political and cultural practice by no means by reason of its being in any way inclined towards peace with any sort of popery, certainly not because of any weakening in our hatred towards religion and our endeavour to destroy it. On the contrary, by our religious tolerance we simply conveniently limit the field of struggle and decline to use a worthless weapon. Our country is still full of a great number of various sorts of believers. To challenge them to a final decisive battle to proclaim them persecuted because of " prohibition of faith " would mean that we become supporters of the priests, because by such means we would immediately cast a significant part of these masses into the arms of the priests. . . .

" Religion is like a nail ; if you hit it on the head you simply drive it deeper, and in the end may fasten it so tightly that you cannot even grasp it with the pincers to draw it out. We need pincers to get hold of religion, not to drive it in, but to pull it out by the roots, and this can be done only by scientific propaganda, moral and artistic education of the masses, in particular the growing generation, by the reconstruction of habits, by the injection of more and more science into all work, and especially that of the peasants. Our Constitution does not speak of lessening the struggle with religion ; it chooses for us the manner in which we can most easily overthrow religion, if only we are able to be energetic to the end. It permits the broadest kind of propaganda of atheism. Our Party and the Soviet Government demand the most intensive development of this propaganda of atheism, including criticism of all religions and of all idealism."

From these quotations it is plain that the Government desires and intends to eliminate religion, but finds it expedient to proceed

tactfully and by educational methods. "The struggle against religion is and must be the work of the masses," says Rykoff, President of the Council of People's Commissars, addressing the XIV. Congress. Continuing, he explains that "the new generation which in great measure has grown up outside the influence of religious poison, does much to spread this movement. We have not entered that stage of anti-religious propaganda when it is truly developing, when its progress is sure."

In addition to this consideration of the Constitution and laws of the country and the attitude of Soviet leaders, it will help to deal also with current court practice in applying the law in actual instances. Since the case of the Yegorevsky Church bell has received the greatest amount of attention in the Soviet press in recent weeks, it may be described as an example. Details from the press are as follows. The bell being broken and long unused, lying by the roadside, the Metal Trust wished to make use of it, and an agent took up the matter with the church warden. When the wagons came to remove it, someone sounded the alarm, and in half an hour several hundred peasants gathered. The cry was raised that the agents had come to take away the church, and in short time the wagon-drivers were beaten and had to run for safety. No one was seriously wounded. A few days later, the excitement having subsided, negotiations were reopened, and, according to the press, some of the same peasants helped to load the bell for its removal by the Metal Trust.

So much for the incident itself. The priest Krivandin, the church warden Yudin, and lay-sister Tkechenkova, and a number of others were arrested, and the case came before the Moscow Provincial Court, sitting in the village of Yegorevsky, about 20th May, 1929. On the eighth day judgment was rendered, declaring that the gathering of the peasants was not casual but prepared as an organized effort to turn the people against the Soviet Government by playing on their ignorance and superstition. Thus the lay-sister was charged with counselling the peasants to hoard their grain because war was imminent. The following sentences were pronounced: the priest and church warden, as principals in the organized effort, to be shot, the lay-sister condemned to eight years imprisonment in strict isolation, eight others condemned to imprisonment for terms varying from three to five years.

One may be startled at the severity of the sentence in this case, but the incident must be viewed in light of a revolutionary ethic as well as revolutionary jurisprudence, and also in light of the present advance along the "religious front" which we have described. The procedure and arguments in the case were in full harmony with the present policy to confine the practice of religion to its narrowest possible limits, to educate the people away from religion, to work on the principle that religion as such is counter-revolutionary, and,

therefore, to punish infractors of the law on religion for political as well as civil offence.

We quote again from Lunacharsky's article (*Izvestia*, 8th June, 1929) :—

> " For us, politics does not mean the narrow field of struggle for power. For us politics is our socialist constructive work as a whole. Our conception of socialist reconstruction embraces most fully the cultural uplifting of the masses, the uplifting of the masses to a completely socialistic, truly scientific, that is to say, atheistic materialistic culture. . . . The church is not only an enemy in the realm of culture and consequently also in politics ; it is unalterably, inevitably and always, whatever it calls itself, a definite political enemy."

THE ATTITUDE OF THE ORTHODOX CHURCH TO THE FAITH AND ORDER MOVEMENT.

(A Speech delivered by PROF. HAMILCAR S. ALIVISATOS, D.D., at the Maloja meeting of the Continuation Committee.)

I HAVE been asked to say something about the Faith and Order movement in relation to present circumstances in Eastern Orthodox circles; it is desired that I should give a statement of what is being thought and said about our movement in these circles, and further, what ought to be the nature of our work in the immediate future.

I shall answer these questions with pleasure and I think that from what I tell you, you will very easily understand first, why the Orthodox Church has not yet taken any official action on the Lausanne statements and secondly, why action in connection with our movement has in the Orthodox churches not yet advanced beyond the Declaration of the representatives of the Orthodox Church which was laid before the Lausanne Conference.

The Orthodox Church has been among the first to show a very vivid interest in the great movement for the Union of the Churches, for which she constantly prays, repeating in every service a fervent prayer to God, for the good estate of the Holy Churches of God and the Union of them all. This interest is demonstrated in the forming of Committees, as you have already heard from other Orthodox delegates, and in the constant study of the questions involved.

The peculiar situation of the Orthodox Church, however, does not allow of rapid action in such questions. A long history of trials and conflicts has prohibited to some degree the full development of theology and doctrine beyond certain well-known

limits; a fact which has been very curiously commented upon by some, even very wise, theologians in the West.

Further, the Great War has not meant (as in so many other cases) the delivery of the Orthodox Church from her cross. The very first of the Orthodox Churches, the Œcumenical Patriarchate, is still under the oppression of the modernized Turk, an oppression which has even demanded the blood of new martyrs; and the revolution against the moral principles of humanity has subjected to most bitter persecution the greatest part of the Orthodox Church in the Russian territory, which has also paid and still pays very heavily for its adherence to Christian ideals.

But in spite of all that, we are absolutely sure that we can clearly see that we are standing at the beginning of a new period in the history of the Orthodox Church. Interest in the earlier theological development, on the basis of the ancient truths of the Christian Church and interest in the possibility of the Union of the Churches, as well as a very evident religious revival in Orthodox countries similar to that in Germany of which Professor Hermelink told us last evening, form, so to say, the pillars of the entrance to this new period. Of course, neither the one nor the other are things that could be demonstrated in a few days or even years. But the attitude displayed towards those movements is itself quite eloquent. The Orthodox Church has not been indifferent or even unfriendly to the initiative taken from the other side in the movement towards Union. On the contrary, the Orthodox Church was even ready to take the initiative in a similar movement and it is worth while remembering the Encyclical issued by the Œcumenical Patriarchate to the other churches of Christ 10 years ago, which dealt with the possibility of forming a league of the Christian Churches which would surely lead in the future to some understanding with a view to Union. Happily the idea has coincided with the beginning of the Faith and Order movement and the Orthodox Church has responded to the call of that movement in the most favourable way. The Orthodox Church has, with other Churches, gladly accepted the invitation and has with real pleasure extended the hand of co-operation to the other Churches, and is trying through these friendly relations to receive and to give first hand information about the standpoint of faith of the several Churches and about the distance which separates them. Of course, we cannot in so short a time arrive at serious results. We must bear in mind that the, comparatively speaking, few theological forces of the Orthodox Church are at the moment systematically occupied in two directions, first in clearing Orthodox Theology from any Catholic or Protestant influence, which may possibly have affected it in earlier times, and secondly, in digesting the existing differences between other Churches. Orthodox theologians try to precise the actual distance which now separates the several Churches, as well as to fix the

maximum elasticity of their own Church, an elasticity which could not extend beyond permitted limits the moment that the doctrine of the real catholic and undivided Church comes into question. If you will keep in mind these reasons you will be able to understand why our movement is certainly followed in Orthodox circles with the greatest interest and why the answers to the Lausanne statements have not reached us yet. Furthermore, we must take into consideration another great, and rather technical, difficulty of the Orthodox Church in responding promptly to these statements, a difficulty, which although technical, is of very great importance. The Orthodox Church although it consists of a number of autokephalous Churches has and feels its own Unity in the most perfect way. Unity in the Orthodox Church is based on liberty, but liberty does not in any case mean relaxation of the existing Unity. The words of Eusebius to the ancient Churches, that whenever all the Churches agree, then and then only they formulate a dogma which is obligatory upon them all, have still, and it is to be hoped will always have, an absolute value for the Orthodox Church; and, therefore, the saying of St. Vincent of Lerins that the true tradition is "*quod semper, ubique et ab omnibus creditum est,*" has still an absolute value also. That is why no Orthodox Church could separately express itself in matters of doctrine, unless all the other Orthodox Churches, after general consideration, demonstrated either through exchange of letters, or by some common Synod, gave an expression of mind which would represent the real, true and authentic position of the whole Orthodox Church. The question, therefore, of what has been thought and said about our movement in Eastern Orthodox circles in relation to present circumstances, is answered by the assurance that the most vivid interest is taken in our movement and that in due time we shall have the official and authentic answer of the Orthodox Church, which could not be expected before all the Orthodox Churches could answer together. Of course, this does not prohibit the Orthodox Church from collaborating in the movement with the other Churches and from following the progress of the work, which no doubt for her also is of great educative value.

But allow me now to give you in a few words a fairly direct answer to the question:—What ought to be the nature of our work in the immediate future? I believe that in giving my own personal point of view I shall give also the predominant ideas of the various Orthodox circles on this point. I should like at this juncture to express the desire for some amendment in the method we have adopted, with a view to the nature of our work in the immediate future.

At my first address at the Preliminary Conference in Geneva in 1920, I emphasized, that in trying to unite the Churches it would be wise to follow the practical method of a repairing tailor rather

than the abstract system of a theological scholar. We have before us the problem of mending the once untorn mantle of Christ and in my opinion it is much better and much more practical to begin by putting together the pieces which fit and then to try to mend the rest of the pieces which do not fit. That is why I think that although we have already achieved an excellent piece of work, we should proceed in a much better and perhaps quicker way, if we tried by some special organization to bring together those bodies which are more or less related and stand near each other. The result of this would probably be a quicker organic union of these related bodies, which would surely facilitate the general Union of the Churches. I know that in many cases such a work is already being undertaken independently of the Faith and Order movement, but I would like to see it accomplished under its auspices and as a part of its activities. Perhaps even the impression produced upon public opinion in favour of our movement, which we must also take into account, would be the deeper for the announcement of an achieved union here and there among such related bodies. The other method, of trying to arouse a consciousness of unity among bodies differing entirely from each other, is not bad and in many cases is very instructive and does offer many unexpected surprises, but the process is certain to take far too long a time. Perhaps the Commission of Theologians we have already decided upon will take into consideration also such a method of work and perhaps it would help to expedite its business. May I be allowed to make a proposition? Hitherto we have very wisely avoided involving the Churches officially in our unfinished work, and we are pleased with the work done by the several groups in discussing the material issued to them. Would it not be of some practical value, if we advanced a step nearer the official Churches and the heart of their thinking, though without yet approaching their highest official circles? Supposing we sent our material prepared for discussion to the various officially organized Theological Schools or Seminaries and asked them to discuss the material and give us their (unofficial if you like) answers? I know that in some cases this would be a rather dangerous thing, but on the other hand in many cases we should make some progress which otherwise we might wait for in vain.

In conclusion, as representing the Orthodox Church in this gathering, I should like to add the expression of my firm belief that if we adhere to the original basis of our work and movement, that is to say, Faith in Jesus Christ as the Son of God our Lord and Saviour, and if we are all inspired by Him with the necessary Christian good will to each other we shall surely achieve the results towards which we are all looking, because through His Holy Spirit He will complete that wherein we still fail.

AN IMPRESSION OF VALAMO.

By C. B. Moss

AFTER the night journey from Helsingfors to Viborg, and the slow train through the forests, we arrived early in the afternoon at the little town of Sortavala, the residence of the Orthodox Archbishop of Finland, and embarked on the steamer for the holy island. Lake Ladoga is the largest lake in Europe: the Island of Valamo is thirty miles from Sortavala, and even then nowhere near the middle of the lake. Away to our left was the coast of Finland; the further shore, quite invisible, for it was at least 60 miles away, is in Soviet Russia. Far ahead appeared on the horizon, first the cupola of the Skete, or Cell, of St. Nicolas, and behind it the tower of the great Monastery of SS. Sergius and Germanos. Leaving the Skete on our left, we entered a beautiful creek, on the left side of which was the little pier, and the monks waiting to receive the steamer. The Monastery possesses a large tourists' hostel, in which guests of both sexes are given simple (and very cheap) accommodation. The visitor has a whitewashed room, containing a bed, a washstand, and an ikon, and pays 2s. a night for it.

Valamo is twelve miles long, and it all belongs to the monks. There are Finnish villages (Orthodox, of course), and a small garrison of Finnish soldiers. Just as in Brittany or Bavaria one constantly finds wayside crucifixes, so in Valamo, on the winding roads through the woods, one finds little shrines, with the double cross of the Orthodox Church above, and ikons and lamps inside. The monastery has eleven sketes, two on small islands, the rest on the large island. The Skete of the New Jerusalem, perhaps six miles from the monastery, contains a model of the Holy Sepulchre. At another skete there was, not many years ago, a hermit, in memory of whom the fish in the beautiful pool beside his cell may not be caught. Here we saw the monk in charge, coming in with a large basket full to the brim of wild strawberries.

I cannot describe the splendour of the monastery itself: its sky-blue domes, its two great churches (one for summer and one for winter), the treasures of vestments and church ornaments, the hospital, the refectory. A Swedish lady said to me, "I have seen the Orthodox Church in many parts of the world, but I never understood it till I went to Valamo." Here one sees the Orthodox Church, not an exile in a strange land, nor a minority sharing the land with others, but in full possession. The monastery has been there since before the fourteenth century (some say, since the tenth), and there is no other religion on the island: we are far from the modern world, there is not even a motor in Valamo. We seem to be living in the company of the Russian saints, who are pictured, hundreds of them, on either side of the stairs leading up to the church: climbing in a

THREE SNAPSHOTS TAKEN AT VALAMO.

great possession, headed by St. Vladimir and St. Olga, to the top, where they are received by our Lord and His Mother.

The Orthodox mission in Finland was originally in the diocese of Novgorod: it was afterwards transferred to Petrograd, and towards the end of the nineteenth century the see of Finland was formed: the present Archbishop is the sixth occupant of the see. The Orthodox population is 67,000, of whom 55,000 are Finnish speaking. In about half the parishes the liturgical language is Finnish. Swedish services are held occasionally in some parishes. There is a seminary at Sortavala with 14 students: they learn Greek, Latin, and Church Slavonic, besides Russian and Finnish. Both men and money are scarce: the people are poor, and the Church is troubled by hostile propaganda, not from the Lutheran Church, which is friendly, but from various sects, such as the Adventists, and also from sympathizers with the *regime* across the border.

No new monasteries may be founded, and no one may be professed in those already existing who is not a Finnish citizen. The Orthodox Church is recognized and paid by the State, as well as the Lutheran. Before the War there were 2,000 monks in Valamo: many were killed, and it has been impossible to fill their places; there are now only 300.

I hope that English visitors, and especially English religious, will go to Valamo. There is no place where the Orthodox Church can be seen at greater advantage: and it is easily accessible. The third-class fare to Helsingfors by boat is £5, and Valamo is less than 24 hours farther. Crowds of Swedes, Germans and Americans go there; why not English pilgrims?

THE LITERARY, RELIGIOUS AND PHILOSOPHICAL IDEAS OF LEO TOLSTOI.

Translated from *Naroden Straj* by Rev. L. PATTERSON, D.D.

THE literary and artistic activity of Tolstoi begins from 1850 to 1856. He wrote *Childhood, boyhood and youth*; *The Invasion*; *The Morning of a Landowner*; and *The Cossacks*. After 1856 he went through his military course in the Caucasus, and reached Petersburg, where he joined the society of writers, Turgenev, Goncharov, Nekrasov, Ostrovsky, Grigorovich, Bielinsky, Drushinin, and others. Up to this time Tolstoi was known as an artist, but from this time forward he began to bring into his works a religious and philosophical element.

The literary tendencies and general conditions in Russia compelled Tolstoi to reflect upon social, historical and religious problems, and to attempt a solution through the medium of his works. During this time he wrote the novels, *War and Peace*, *Anna Karenina*,

Resurrection, The Kreutzer Sonata, The Fruits of Enlightenment, The Power of Darkness, Father Sergius, etc.

In the second period of his creative activity, he studied thoroughly Buddhism, and all Eastern religions, including Christianity, as he read through the Old and New Testaments. He studied the teachings of Socrates, Epictetus, Pascal, J. J. Rousseau, A. Conte, and Schopenhauer. Of the newer contemporary philosophers, Aug. Stern attracted him with his paradoxical aphorisms.

In all his newer novels and tales, the heroes reflect seriously upon the problems of life and death, on good or evil, on faith in God, on social truth, and seek for their solution.

As a writer-realist, Tolstoi turns away from the subjective-psychological analysis of the old school, and leads his heroes to reflect themselves upon life, to study it objectively. He depicts the relations of different classes, and leaves the reader to draw his own deductions. So he is seriously concerned with the question of marriage and social injustice. He has recourse to the help of religion, science, art, and morals, and through these he seeks to facilitate the determination of the questions of life.

During the month of August the following important event occurred at Yasnaya Polyana. The coachman of the Tolstois found in the neighbouring village pond a dead child. The whole of the Tolstoi family was distressed by this event. Especially one of the daughters of Leo Tolstoi was very much excited, suspecting that this dead child belonged to a well-known widow of bad character. But the widow stubbornly denied the accusation, and swore that she was not guilty of this crime. They began to suspect other women. Leo Tolstoi went out before dinner into the garden to walk about a little, but he returned late with a weary and exhausted appearance. He went to the village to the widow in question. Without persuading her in any way, he heard her attentively, and said : " If this murder is not the work of your hands, then there is no suffering to inflict on you. But if your misfortune has made you do it, then it must be very heavy, so heavy that there could be nothing heavier for you in your life."

" Ah, how heavy it is for me now, as if someone had crushed my heart with a stone ! " cried out the widow, with tears, and frankly confessed before Leo Nikolaevich that she herself suffocated her little child and threw it in the pond.

This actual fact was used by Tolstoi as the subject of his beautiful drama, *The Power of Darkness*.

His great historical novel, *War and Peace*, with which the second period of his literary activity was occupied, was written in the course of five years (1864–69). In this the artistic creativeness of Tolstoi reached its height. All critics confess that this novel is not an ordinary literary production, but is a great epic, which comprises Russian historical and social life, from the beginning of the last century, in all its manifestations, from the most important historical

event, such as the defence of Leipzig and the burning of Moscow, to the commonest facts of life. The development of events serves only as a pretext for the discussion of fundamental questions in the sphere of history, politics and philosophy.

According to the character of their activities and convictions, the heroes in this novel might be classified in four categories: In the *first* category come Kuragin and Dolokov, men morally dissolute, in whom all human feeling is wanting. They are ready to debase the human worth of every man, to deprive him of honour, to strip him to his shirt, and even to annihilate him completely.

The *second* category of heroes is represented by the adventurers (carrieristi), such as Boris Trubetskoy and Berg, who only know how to serve, to learn, and to live. To the *third* category the Rostovs are related. They are men capable of everything, they are easily carried away, and fall for the minute under the influence of their ideal passions, on the way to which stands sacrifice. To the *fourth* category are related the men who have sufficiently developed their rational and moral abilities through reading and reflection. They ask themselves constantly, Why do we live? They look for the aim of life; they try to analyse, to define and explain their environment, and likewise the phenomena of their own inner life. Such are the heroes: Volkonsky (the father, the daughter Maria, and the son Andrei), and Peter Bezykhy. But as soon as they continue to remain in the same abnormal conditions of life, then the aims outlined by them appear inappropriate for their life, because they are artificial. If in some way these theoretically excellent views are applied to life, then instead of good they will bring evil.

In the novel, *Anna Karenina*, the heroine, although aware that the way of the transgressor is hard, in the impulse of her passionate love declares boldly to her husband Karenino that she is no longer his wife, and that she loves Vronsky and belongs wholly to him. To her great sorrow, however, she is deceived by Vronsky, and in the depths of despair she lays her beautiful head under the heavy wheels of a train. The other hero, Levin, is of a thoughtful nature. He confesses that between the twentieth and thirtieth year of his life, instead of overcoming and getting stronger, he lost his Christian faith, in which he had been educated from a child by his orthodox parents. For all this, Levin is a serious man. He puts the question to life, "How will it be explained once for all? Whence has he come, why does he exist, and for what does he strive?" Before these hard questions, he falls frequently into despair and disgust. In moments of crisis and grief, when he cannot find any answer, his conscience is terribly pained, and he is ready even to do away with his life. In the person of his wife, Kitty Levin, at last, he is evidently surprised that there were still people in the world who keep everything unspoilt in their souls, and live happily. And such are most people, if not the whole Russian nation. Why, then, does he not rejoice in his family

happiness, and be satisfied to pass his life with his beloved wife Kitty and his son Dolya? How many there are of his learned friends, who do not trouble themselves with similar questions about life? Levin explains them to himself thus: they are at peace not because they can find an answer to these questions, but because, being intellectually occupied with the discussion of various theories about evolution, the eternity of matter, conservation of energy, etc., they content themselves and do not worry about anything, they do not ask for a definition of their life.

From the year 1879 to the end of his life, L. N. Tolstoi gave up his purely literary occupation, and devoted himself to philosophical considerations. In his work, *What is Art?* he expresses himself sceptically on the questions of æsthetic pleasure and beauty. In the book, *Master and Workman*, Tolstoi reviews the labour question and the problems of labour and capital.

After many years of intellectual labour, he was impelled by the desire to reap the harvest of truth, which he expected to learn from life itself. Tolstoi passionately devoted himself to philosophy and religious mysticism, as he hoped that at last he would find there the required answer to the problems of life. With all his might he began to seek an explanation of the questions, which, as he himself declared, the people have thought out. He sought, but not only did he not find anything, but he was convinced that all those who, like him, seek something in knowledge, find only one "something." To the painful questions: "What will come out of all this, what am I doing to-day; what shall one do to-morrow, and, what will come out of all this life?" for a long time he sought an answer, and at last he came to the conviction that all human knowledge does not give a satisfactory answer to these questions.

From his early years Tolstoi had been engaged in abstract knowledge, later he was attracted by mathematics and the natural sciences. Having studied the natural sciences, he came to the conclusion that "Everything develops itself, differentiates, and conditions itself, is perfected and guided by law. 'Thou' and 'I' are parts of the whole. As you know, as far as you can, the whole, and as you know the laws of its development, you know its place in that whole, and itself." With all these arguments, however, the principle and essential question for Tolstoi, "What am I with my desires?" remained still without answer from the domain of science. He turned to physiology, psychology, biology, sociology, and metaphysics, but he found a striking poverty of thought and evidence. There he found the greatest darkness and pretensions justified by nothing, and unceasing contradictions of one thinker with others. He saw that all knowledge, instead of solving, ignores the questions of life. They say, "To the fact that you are, and why you live, we have no answer, and we are not interested in that. If you want to know the laws of the body, their forms and relations of number and

size, if you seek to know the laws of your own reason—to all this we have no clear and living answers." Accordingly, to the question, "Where am I, and why do I live?" the experimental sciences reply to Tolstoi thus: "In infinitely great space, and infinitely long time, the combinations are infinite. When he starts from these fundamental positions, he interprets the laws of their visible changes, and seeks to solve the question—Why do we live?"

With such theories Tolstoi satisfied himself for a certain time, but the "questions of life" stirred again in his soul, the self-formed theories crumbled to dust. At last he was convinced that, in order to be able to answer the question, "What sort of a thing is the life of the whole, what is it in itself?" one must, before all things, understand what sort of thing is the whole of this humanity, which consists of people like to it, who, likewise, do not comprehend anything. Again, he plunged into the sphere of the abstract sciences, metaphysics and philosophy, and stops at the question, "Why am I and why is the whole world?" From this, says Tolstoi, from which philosophy exists, the torturing question has occupied the mind of man, but his answer is ever the same, though he expresses it in various forms.

"The idea, substance, spirit, and will is called by the philosopher the essence of life, which is found in me and in everything which exists, but why it is and whence it comes, philosophy cannot answer, not even through the intelligence of the most genial thinker, and not only is it not in a position to answer, but it only puts the essential question in a composite form." Tolstoi sought to know "the sense of life," but the knowledge which philosophy gave him and according to which it is seen that he is an atom in infinity, not only did not give him the sense, but destroyed all possibility of knowing and comprehending the mysteries of that sense of life.

According to this principle, Tolstoi, as he was not able to satisfy himself with philosophy and metaphysics, turned to the sphere of religion, and devoted himself to religious mysticism, to which Gogol, Dostoevsky and other Russian writers were attracted.

If we analyse the religious and philosophical views of Leo N. Tolstoi we are convinced that he is not and cannot have been a Christian, because he accepts fully the religious fundamentals of Buddhism. His teaching about non-resistance to evil, and all his ethics, are drawn from the ethical and religious system of Buddhism, which may be expressed in these five commandments: (1) Not to kill any living thing, (2) not to steal, (3) to keep absolute chastity, (4) not to make use of spirituous liquors. Buddha (Sakya-Muni) preached escape from the world and contempt of everything which impels us to think and act in life.

This teaching of Buddhism about escape from life was exactly carried out by Tolstoi himself. Only a few hours before the last moments of his life, he was utterly depressed and exhausted, and

secretly left his house at Yasnaya Polyana and travelled by himself to die far away and alone.

For Tolstoi Jesus Christ was only a great moralist and teacher of mankind, but not the God-man, as the Christian Church teaches. He rejects the Gospel miracles. On that account the excommunication of Tolstoi, which the Russian Holy Synod pronounced, was fully justified.

To what is the great and universal celebrity of L. N. Tolstoi due ?

As a novelist and writer, Tolstoi did not create a school, as, for instance, Dostoevsky created with his profound psychological novels. He did not create a philosophical system, such as all original thinkers have created. His teaching, as we have seen, is a revival of the old ethical and religious teaching of pagan Buddhism. For all that, he attracted readers with the youthful blaze of life-kindling questions (social, economic, religious and ethical), with his bold effort to transform life, to become a great reformer.

Rejecting the divine nature of Jesus Christ, he was opposed to the Christian Church, while he attracted to himself the Russian nihilistic intelligentsia. He joined battle with the monarchical *régime* and the capitalistic social order, because these systems, according to him, were the sole barrier to mankind's tasting the joys of life. Fighting for simplicity and sincerity in relations between men, he worked for the protection of people from sordid toil, though actually in social relations he remained to the end of his life a landowner ; he upheld the view that the perfection of society must be attained through the education of personality.

The Bolsheviks reject the fundamental principle of the world-view of Tolstoi, and therefore for ten years they forbade the distribution of his works. For all that, in 1928 they celebrated with festivities his centenary, evidently because they have counted him as a forerunner of their activity in social reorganization.

Instead of wasting their time, strength and abilities on Tolstoism, our young writers will be more useful to their people and fatherland if they devote themselves sincerely to studying the fundamental truths of Christian teaching, because in that every worker of thought, feeling, and truth, and likewise every toiling citizen, shall find health and a lasting foundation for building up the future welfare of his people.

PANNYKHÍDA: OR OFFICE FOR THE FAITHFUL DEPARTED.

(In response to numerous requests we print below a translation of the Russian Pannykhída. Both the translation and the notes which precede it are by W. J. Birkbeck, and are taken from a booklet of his entitled "Pannykhída," which has been for some time out of print. We thank the English Church Union for permission to reprint these extracts.)

THE Holy Eastern Church in its public services has its daily, its weekly, and its annual commemorations of the dead. The daily commemorations occur principally in the Liturgy and in the *Mesonycticon*, or daily midnight service.* The weekly Commemoration of the dead takes place on Saturdays, all the offices of the day, from Vespers on Friday evening down to Nones on Saturday afternoon, being for the most part dedicated to this object in commemoration of our Lord's burial and descent into hell. In each of the eight sets of Saturday services the Matins contain, in addition to the Canons for the Martyrs and Confessors, a separate Canon for the dead. These were written by Theophanes, Bishop of Nicæa in the eighth century. In addition to these, there are several special commemorations of the dead in the course of the year, somewhat analogous to All Souls' Day in the West. The principal of these take place on the Saturdays before Sexagesima and Pentecost.† On these days, instead of the ordinary Saturday Matins being said at an early hour in the morning, a specially Solemn Matins for the dead follows immediately upon Vespers of the evening before, which, if sung in full, lasts all through the night. Hence its name παννυχὶς, which is the word used in Greece for the "all-night" vigil on the eves of Sundays and of great festivals. In Russia they have translated this word in the latter case, using its exact Slavonic equivalent, *Vsiénoshchnaia;* but they have retained the word *Pannykhída* for Matins of the dead.

The principal daily, weekly, and yearly commemorations of the dead which occur in the ordinary circle of the Eastern Divine office have now been mentioned. But, in addition to these, special Services for the Dead may be held at any time, either in the church or in the churchyard, or in private houses. No one that has seen anything of the Orthodox East can fail to be struck by this beautiful custom. Services are always held on the third, ninth, and fortieth

* I have avoided the word "Nocturns" because, although the *Mesonycticon* has often been compared to the Latin "Nocturns" or Matins," and the Eastern *Orthron* to Lauds, the former does not really present any analogy to any service contained in the Western Breviary. The *Orthron* really includes both the Western Matins and Lauds, while the *Mesonycticon* is a service peculiar to the East, and constructed upon an entirely different model to the Western "Nocturns."

† I must not omit also to mention the two magnificent prayers for the departed said at the third of the three great genuflections which form such a striking and solemn feature of the Vespers of Whitsun Day itself.

days after a death, and also upon anniversaries; but they may also be held at any other time, whenever and wherever the friends and relatives of the departed may desire. In Greece they usually consist of what is known of the Λιτή for the dead, a short service which is to be found at the beginning of the ordinary Burial Service in the *Euchologion*, being placed there because it is always said before the removal of the body from the house in which death took place to the church. When it is used on ordinary occasions in church in commemoration of the departed, it is said immediately after the Liturgy, or Vespers or Matins. A small table is placed in the middle of the nave, upon which stand the κόλυβον or dish of boiled wheat (or rice and raisins) mixed with honey, with a candle standing in the middle. The corn signifies the resurrection of the dead, whose bodies must be committed to the earth and see corruption, in order hereafter to be raised in incorruption, just as the grain is not quickened except it first be buried in the earth and die; while the honey represents the sweetness of the joys of eternity.

In Russia, in addition to the Λιτή (or more usually instead of it) a *Pannykhida* is said. This, as we have already seen, is Matins for the dead, and, in fact, corresponds to the Dirge of the Middle Ages. But when used as an extra devotion, it is considerably shortened.* It is difficult to say exactly how this development, which is peculiar to Russia, took place, but, judging from some of the rubrics which occur in the Slavonic *Octoechos*, where the outline of the Service is given, it would seem that the custom probably originated in the monasteries instituting additional παννυχίδες for the departed members of their communities to be sung after Vespers on Friday, and that from the monasteries the custom extended itself to the secular clergy and laity.

When sung in church the table with the κόλυβον is used at the *Pannykhida* just as it is at the Greek Λιτή; the priest stands before it vested in his chasuble, and holding a lighted candle; the deacon stands by his side with the censer, and censes throughout the Service, asking the blessing of the priest at the beginning of each *Ectene*. During the singing of the *Troparia* upon the *Verse* "Blessed art thou, O Lord," etc. (*see below*) the priest takes the censer from the deacon, and gives him the lighted candle, and he then censes the κόλυβον on all four sides, going round the table on which it stands, the deacon in the meantime moving round it on the opposite side to him with the lighted candle. The priest then proceeds to the sanctuary through the Royal Doors and censes first the altar, then the icons of the saints, and then the congregation, signifying thereby the communion of prayer which exists between the saints

* It would occupy much too much space to trace out the structure of the Service, but even in its shortened form its derivation from Matins will at once be recognized by those who are familiar with the Eastern rite. The end of the Service is, however, taken not from Matins, but from the Λιτή.

in heaven, the faithful departed, and the living upon earth in the Church which is the Body of Christ. The priest also censes when he pronounces "the Dismissal" at the end of the Service. If he is officiating without a deacon, he holds the censer all the time. The congregation present all hold lighted tapers throughout the Service.

Coming now to the doctrinal significance of the *Pannykhida*, and comparing it with the offices for the dead which are used in the West, the reader will at once be struck by one feature in which they present a sharp contrast to those, not only of the Reformed, but also of the Latin Communion. I am referring to the numerous petitions which occur in all Eastern offices for the dead to the Holy Mother of God, and to the saints, that they will join their intercessions to those of the Church upon earth on behalf of the departed; whereas in the Latin Matins and Vespers for the Dead nothing of the kind occurs; and even the *Sub-Venite*, which is used at the burial of the dead, obviously refers to the soul at the moment of death and burial. To the Easterns it seems absurd that the Church upon earth should pray for the dead, and at the same time should not ask for the prayers of "the spirits of just men made perfect," who, as members of the one Body of Christ, have just as much interest as we in the destiny of every Christian soul, or that "the incense" should "ascend before the throne of God with the prayers," not "of *all saints*," but merely with the prayers of those of the saints who happen still to be living here upon earth. I am quite aware that any member of the Latin communion would say that there was no reason whatever why such prayers should not be used. Nevertheless the fact remains that they do not appear in the Western rites. Even the Blessed Virgin is entirely ignored, notwithstanding the fact that the doctrine concerning the second Eve, and the bruising of the serpent's head by the seed of the woman, is assuredly inseparable from the "sure and certain hope" of the Church with regard to the faithful departed.

As a matter of fact, this distinction between the Eastern and Western Offices for the Dead is by no means accidental, but accurately corresponds to the essential difference which exists between the Eastern and Western conception of the nature of the unity of the Catholic Church. The Roman Catholic stakes his membership in the Communion of Saints upon the fact of his submission to the occupant of the Primatial See of Christendom; whereas the Eastern feels himself to be spiritually united with the Church upon earth *because* he is united with the whole Body and its Divine Head. He emphatically denies that her Divine Founder cut His Church up into sections, and that when He ascended into heaven He constituted that section of it which He left upon earth into a separate organism, over which (as Leo XIII. not long ago told us) He "was obliged to designate a vicegerent" in order to

preserve the essential unity of the Church. Consequently, when the Latin speaks of the Holy Catholic Church, he ordinarily means the Roman Church at the present time, whereas the Eastern keeps much more prominently before his mind the fact that the one Body of Christ consists, as St. Chrysostom (in Ep. ad Ephes. iv. 4) puts it, of "the faithful from all parts of the world, who are, have been, and shall be." And this difference in their habitual way of regarding the Church is exactly reflected in their services for the dead. The Greek and Latin offices represent two entirely different ideas. The Latin service is the voice of the Church upon earth, and represents the new relations which are supposed to have come into existence between herself and her lately departed member. The Eastern Church, on the contrary, speaks in the name of the *whole* Church, living, departed, and yet to be born; and her services represent the fact that, although the temporary conditions of her lately departed member have changed, yet his relations to herself are the same as they were before.

PANNYKHÍDA.

Deacon. Sir, give the blessing.

Priest. Blessed be our God, always, now and ever, world without end.

Choir. Amen.

(*Great Ektene of the Dead.*)

Deacon. In peace let us make our supplications to the Lord.

Choir. Lord, have mercy (*and so at the end of each petition*).

Deacon. For the peace that is from above, and for the salvation of our souls, let us make our supplications to the Lord.

For the remission of the sins of those of blessed memory who have departed this life, let us make our supplications to the Lord.

For the *servant* of God, N., of everlasting memory, that He may grant *him* rest, tranquility, and a blessed memorial, let us make our supplications to the Lord.

That He may forgive *him* every sin, voluntary, or involuntary, which *he* hath committed, let us make our supplications to the Lord.

That *he* may appear uncondemned before the dreadful throne of the Lord of glory, let us make our supplications to the Lord.

For them that mourn and are in grief, and look for the comfort of Christ, let us make our supplications to the Lord.

That *he* may be set free from every infirmity, and from sorrow and sighing, and that God may cause *him* to dwell in the light of His countenance, let us make our supplications to the Lord.

That the Lord our God may assign unto *his soul* a place of light, a place of refreshment, a place of repose, where all the just do dwell, let us make our supplications to the Lord.

That *he* may be numbered amongst those that are in the bosom of Abraham, of Isaac, and of Jacob, let us make our supplications to the Lord.

That we may be preserved from all tribulation, wrath, and necessity, let us make our supplications to the Lord.

Assist, save, pity, and protect us, O God, by Thy grace.

Having prayed for *him*, for God's mercy and the kingdom of heaven and the remission of *his* sins, let us also commend ourselves and one another, and all our life, to Christ our God.

Choir. To Thee, O Lord.

*Priest (aloud).** For Thou art the resurrection and the life, and the repose of Thy *servant*, N., who *is* fallen asleep, O Christ our God; and unto Thee do we render glory, with Thine eternal Father, and Thine all-holy, and good, and life-giving Spirit, now and ever, world without end.

Choir. Amen.

Deacon. (Tone Eight.) Alleluya!

Choir. Alleluya, Alleluya, Alleluya.
Alleluya, Alleluya, Alleluya.
Alleluya, Alleluya, Alleluya.

(*Troparia. Tone Eight.*)

[O Thou, that out of the depths of wisdom orderest all things in love for man, and appointest unto all that which is profitable; do Thou, O Lord, the one Creator of the world, give rest unto the souls of Thy servants, for in Thee have they set their hope,] that has made us and fashioned us, and art our God.

[Glory be to the Father, and to the Son, and to the Holy Ghost: Now and ever, world without end. Amen.

(*To the Holy Mother of God.*)

In thee we have a wall, and a haven, and an intercessor acceptable to God, Whom thou didst bear,]† O maiden Mother of God, who art the salvation of the faithful.

Blessed art Thou, O Lord: O teach me Thy statutes.

The company of the Saints have found the well of life, and the gate of Paradise: may I likewise find the way through repentance: I am the lost sheep: call me back, O Saviour, and save me.

Blessed art Thou, O Lord: O teach me Thy statutes.

Give rest, O God, to Thy *servant:* and appoint *him* to a place in Paradise: where the company of the Saints, O Lord, and the righteous shall shine forth as lights: give rest to Thy *servant* that *is* fallen asleep: overlooking all *his* transgressions.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Let us devoutly sing praises unto the threefold light of the one

* This is the termination of the prayer, "O God of spirits and of all flesh," which is said secretly by the priest during the recital of all the *ectenæ*, except the last, in which case it is said aloud in full.

† The passages enclosed in square brackets are, except in monasteries, usually omitted.

Godhead, crying, Holy art Thou, O Father eternal, and co-eternal Son, and Divine Spirit: enlighten us, who serve Thee in faith: and deliver us from the fire everlasting.

Both now and ever, world without end. Amen.

(*To the Holy Mother of God.*)

Hail, holy Virgin, that didst bear God in the flesh for the salvation of all: and through whom the race of men found salvation: through thee may we find Paradise, O pure and blessed Mother of God.

Alleluya, Alleluya, Alleluya: Glory be to Thee, O God.
Alleluya, Alleluya, Alleluya: Glory be to Thee, O God.
Alleluya, Alleluya, Alleluya: Glory be to Thee, O God.

(*Little Ektene of the Dead.*)

Deacon. Again and again, let us make our supplications to the Lord.

Choir. Lord, have mercy.

Deacon. Again we pray for the repose of N., the *servant* of God, that *is* fallen asleep, and that *he* may be forgiven every sin, voluntary or involuntary, which *he hath* committed.

Choir. Lord, have mercy.

Deacon. May the Lord God place *his* soul where the just repose.

Choir. Lord, have mercy.

Deacon. The mercy of God, the kingdom of heaven, and the remission of *his* sins, let us ask of Christ our immortal King and God.

Choir. Grant, O Lord.

Deacon. Let us make our supplications to the Lord.

Choir. Lord, have mercy.

Priest. For Thou art the Resurrection and the Life, and the repose of thy *servant* N., who *is* fallen asleep, O Christ our God; and unto Thee do we render glory, with Thine eternal Father, and Thy all-holy and good and life-giving Spirit, now, and ever, world without end.

Choir. Amen.

(*Troparia. Tone Six.*)

[Give rest, O our Saviour, to Thy *servant* with the just, and cause *him* to dwell within Thy courts, as it is written: overlooking, as Thou art good, *his* transgressions, whether voluntary or involuntary, and all that *he hath* committed in ignorance or with knowledge, O Thou lover of mankind.

Glory be to the Father, and to the Son, and to the Holy Ghost.]

And all that *he* hath committed in ignorance or knowledge, O Thou lover of mankind.

[Both now and ever, world without end. Amen.

O Christ our God, Who didst rise upon the world from the Virgin,] and by her didst point out the sons of light, have mercy upon us.

Give rest, O Lord, to the soul of Thy *servant* that is fallen asleep.

Give rest, O Lord, to the soul of Thy *servant* that is fallen asleep.

Glory be to the Father, and to the Son, and to the Holy Ghost. Both now and ever, world without end. Amen.

Give rest, O Lord, to the soul of Thy *servant* that is fallen asleep.

Give rest, O Lord, to the soul of Thy *servant* that is fallen asleep.

Glory. Both now.

(*Ode* vi. *Tone* 8. *The Heirmos.*)

I will pour out my prayer unto the Lord, and unto Him will I declare my sorrows: for my soul is full of trouble, and my life draweth nigh unto hell: and, like Jonah, I pray: bring me up, O God, from corruption.

(*Little Ektene.*)

Deacon. Again and again, let us make our supplications to the Lord.

Choir. Lord, have mercy.

Deacon. Again we pray for the repose of N., the *servant* of God, that *is* fallen asleep, and that *he* may be forgiven every sin, voluntary or involuntary, which *he hath* committed.

Choir. Lord, have mercy.

Deacon. May the Lord God place *his* soul where the just repose.

Choir. Lord, have mercy.

Deacon. The mercy of God, the kingdom of heaven, and the remission of *his* sins, let us ask of Christ, our immortal King and God.

Choir. Grant, O Lord.

Deacon. Let us make our supplications to the Lord.

Choir. Lord, have mercy.

Priest. For Thou art the Resurrection and the Life and the repose of Thy *servant* N., who *is* fallen asleep, O Christ our God; and unto Thee do we render glory, with Thine eternal Father, and Thy all-holy and good and life-giving Spirit, now, and ever, world without end.

Choir. Amen.

(*Contakion. Tone* 8.)

Give rest to the soul of Thy *servant*, O Christ, with the saints, where there is neither pain, nor sorrow, nor sighing, but life unending.

(*Œcos.*)

Thou only art immortal that didst create and fashion man: but we mortals are formed of earth, and unto the same earth shall we come: even as Thou didst ordain, that didst fashion me and saidst unto me, Dust thou art, and unto dust shalt thou return. Thither

shall all we mortals go, making a lamentation over the grave, even in the song: Alleluya, Alleluya, Alleluya.

Give rest, O Lord, to the soul of Thy *servant* that is fallen asleep.

Give rest, O Lord, to the soul of Thy *servant* that is fallen asleep.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Both now and ever, world without end. Amen.

Give rest, O Lord, to the soul of Thy *servant* that is fallen asleep.

Give rest, O Lord, to the soul of Thy *servant* that is fallen asleep.

Glory. Both now.

(*Ode* ix. *Tone* 8. *The Heirmos.*)

Heaven was astonished and the ends of the earth marvelled, for that God manifested Himself in the flesh to men, and thy womb contained that which the heavens cannot contain. Wherefore the hosts of angels and men magnify thee, the Mother of God.

Reader. Our Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil.

Priest. For Thine is the kingdom, and the power, and the glory, of the Father and of the Son, and of the Holy Spirit, both now and ever, world without end.

Choir. Amen.

(*Troparia. Tone* 8.)

With the spirits of just men made perfect* give rest, O Saviour, to the soul of Thy *servant*, keeping it for that blessed life which is from Thee, O Thou lover of mankind.

In Thy resting-place, O Lord, where all Thy saints repose, give rest likewise to the soul of Thy *servant*, in that Thou alone art immortal.†

Glory be to the Father, and to the Son, and to the Holy Ghost.

Thou art the God that didst descend into hell, and didst loose the bonds of those that were bound; do Thou also Thyself give rest to the soul of Thy *servant*.

Both now and ever, world without end. Amen.

(*To the Holy Mother of God.*)

O Virgin, who alone art pure and undefiled, who without spot didst give birth to God, pray that *his* soul may be saved.

(*Little Ektene.*)

Deacon. Have mercy upon us, O God, according to Thy great goodness, we pray Thee, hear us, and have mercy upon us.

* Slavonic: "just men parted." † Slavonic: "art a lover of mankind."

Choir. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon. Again we pray for the repose of N., the *servant* of God, that *is* fallen asleep, and that *he* may be forgiven every sin, voluntary or involuntary, which *he hath* committed.

Choir. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon. May the Lord God place *his* soul where the just repose.

Choir. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon. The mercy of God, the kingdom of heaven, and the remission of *his* sins, let us ask of Christ our immortal King and God.

Choir. Grant, O Lord.

Deacon. Let us make our supplications to the Lord.

Choir. Lord, have mercy.

Priest. O God of spirits and of all flesh, Who hast trodden down death and brought to nought the power of the devil, and hast bestowed life upon this world of Thine: do Thou Thyself, O Lord, give rest to the soul of Thy *servant* N., who is fallen asleep, in a place of light, in a place of pasture, in a place of refreshment,* whence pain and sorrow and sighing have fled away. Every sin which *he* hath committed in word or deed or thought; forasmuch as Thou, O God, art good and lovest mankind, do Thou forgive: for there is no man that liveth and sinneth not; for Thou alone art without sin, Thy righteousness is an everlasting righteousness, and Thy law† is the truth.

For Thou art the resurrection, the life, and the repose of Thy *servant* N., that *is* fallen asleep, O Christ our God, and to Thee do we render glory, with Thine eternal Father, and Thy all-holy, and good and life-giving Spirit, now, and ever, world without end.

Choir. Amen.

Deacon. Wisdom!

Priest. Most holy Mother of God, save us.

Choir. Thee who art more honourable than the Cherubim, and more glorious, beyond compare, than the Seraphim, who without spot didst bring forth God the Word, Thee, who art truly the Mother of God, we magnify.

Priest. Glory to Thee, O Christ our God, who art our hope; glory to Thee.

Choir. Glory be to the Father, and to the Son, and to the Holy Ghost: both now and ever, world without end. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Give thě blessing.

Priest. May Christ, our true God, who rose from the dead, by the prayers of his most pure Mother, of the holy and glorious

* Slavonic: "of repose." † Slavonic: "word."

and all laudable praiseworthy Apostles, of our reverend and God-bearing Fathers, and of all saints, cause the soul of His *servant* N., departed from us, to dwell in the tabernacles of the just, to rest in the bosom of Abraham, and to be numbered with the righteous, and may He have mercy upon us, in that He is good, and the lover of men.

Deacon. In a blessed falling asleep, grant everlasting rest, O Lord, to Thy departed *servant* N., and make *him* to be had in everlasting remembrance.

Choir. Everlasting remembrance, everlasting remembrance, everlasting remembrance.

OUR BOOKSHELF.

INTRODUCTION TO ORTHODOX DOGMATIC THEOLOGY.

(V'vedenie v Pravoslavno Dogmatichno Bogoslovie.)

CHR. GYAOOROV. iv. pp. 357. Sofia, 1926.

The present work, as the author states in his preface, is intended to supply the need of the Orthodox Church for special introductions to dogmatic theology. He does not deny that Macarius, Metropolitan of Moscow, Silvester, Bishop of Kiev, and Fr. N. Malinovsky of Kharkov have written general introductions to Orthodox theology, but he asserts that their works do not bear a sufficiently dogmatic character. As far as we are able to judge, the clear and comprehensive treatment of the subject by Chr. Gyaoorov, lecturer in Dogmatic Theology at the Theological Seminary of Sofia, ought to supply the wants of theological students, at least so far as the Orthodox Church in Bulgaria is concerned. Unfortunately, the general ignorance of Slavonic languages will make this work less accessible to theological scholars of the Anglican Church, just as the apparent unfamiliarity of the writer with Anglican theology prevents him from referring, even in the briefest manner, to more than two or three English books, published, at the latest, about 1902. This, again, is a defect which should be remedied in the near future.

The writer deals in five chapters with the meaning, character, and history of dogmatic theology. At the outset, he gives a clear and full definition of the idea of Christian dogmas. "By Christian dogmas we must understand the theoretical truths of Christianity, as they have been communicated to us in a supernatural manner by Divine revelation, have been expounded and established by the Orthodox Church and have a general and legally binding character for all Orthodox Christians." Divine revelation is objectively represented by the dogmas of the Church, and subjectively appropriated by the faith or knowledge of the individual Christian.

The chief media of Divine revelation are Holy Scripture and Holy Tradition. But, while the indispensability of these primary sources will be recognized by all Christians, there is by no means general agreement as to their character and value. We may all believe in the progressive inspiration of the writers of the Old and New Testaments, and of the teachers of the Christian Church, but there is, at least in the Anglican Church, a reluctance to ascribe infallibility either to Scripture or Tradition. We admit, as fully as Luther did, that there are human as well as divine elements in Holy Scripture, because it would be impossible otherwise to excuse or explain the moral defects and historical errors which are apparent to any serious student of the Bible. While no intelligent scholar would reject tradition *en bloc*, it seems reasonable to argue that early tradition is on the whole more reliable than later, and that, in any case, tradition should be rejected, if it is unsupported, or even contradicted by the testimony of Holy Scripture. In short, we must be able to distinguish between true and false traditions, as Christ appears to have done in the case of the Jewish Church.

Again, the majority of Anglican theologians are unwilling to ascribe infallibility to any bishop or assembly of bishops of the Catholic Church. Infallibility, according to Chr. Gyaoorov, is proved by three facts (1) the divine institution of the Church, (2) the continual presence of Christ in His Church, and (3) the guidance of the Holy Spirit. He attributes an active and a passive sense to infallibility. In the first case, it meant a real and true action of God upon the individual person or assembly of persons, and in the second, the veracity of the inspired records. We should reply that, while we fully believe that Christ founded and the Holy Spirit guides the Church, we are equally convinced that the leaders or members of the Church, as human beings, must be imperfect and fallible. Our 19th article clearly states that the Churches of Jerusalem, Alexandria, Antioch, and Rome have erred in matters of faith, and it would be both arrogant and absurd to assert that the Church of England alone has been right at all stages of her history. Again the 21st article admits that General Councils, as assemblies of men, may and have erred in Divine things, and that their decisions have no authority, unless they can be supported by Holy Scripture. An impartial study of the conduct of the first four General Councils, not to mention the later, should convince us that, more than once, human passions and prejudices have been overruled by Divine Providence. Chr. Gyaoorov rejects, as vigorously as the Anglican Church does, the infallibility of the Bishop of Rome: why, then, should an assembly of bishops be regarded as less fallible? Our firm conviction must be that the Holy Spirit will guide us, in spite of temporary and relative errors, into final and absolute truth.

If we believe in gradual progress towards ultimate truth, we must

postulate some development in Christian doctrine. Chr. Gyaoorov examines in turn the respective theories of J. H. Newman, J. Kaftan, A. Harnack, and Vl. Soloviev. Newman held that the fundamental immutable principles of Christian truths are Holy Scripture and the rules of the faith. Dogmatic ideas, in their strife with other ideas, are strengthened and perfected, without changing the essence of their content; they absorb into themselves cognate elements, just as Aaron's rod swallowed up the rods of the Egyptian magicians. Kaftan affirms that Christianity, according to the will and predetermination of God, is the object of a historical development in the Church. There are three chief stages in the development of the Christian Church, the Eastern Orthodox, the Roman Catholic, and the Evangelical Protestant. The Evangelical concept of the supreme good (Heilsgut) is the highest, because it achieves a union between religion and morality in the life of man in the world. Harnack holds that Church dogmas are strictly formulated religious truths, and, in that sense, the Christians had no dogmas till the beginning of the 4th century. The first dogma, which began to be defined at the beginning of the 4th century, was that of Christ as the premundane and personal Word of God. Lastly, Soloviev affirms that the dogmas of the faith were not fully developed and expounded in Divine revelation. The fundamental truth, and first dogma of Christianity, is the truth of the Divinity of Christ, the idea of Him as God-man and Saviour of mankind. However, Gyaoorov does not admit the theory of dogmatic development in the Church, but lays down three fundamental propositions: (1) With Jesus Christ and His apostles Divine revelation was completed. (2) There can be no limit between dogmas of the faith and revelation, because their content is one and the same. (3) The Church of Christ is endowed with supreme Divine grace to be the infallible preserver and exponent of Divine revelation. There can be no ambiguity, obscurity, or imperfection in her teaching.

In the appropriation of Divine truths the relative merits of faith and knowledge must be considered. Faith is the capacity of penetrating into the unseen spiritual world. In the proper sense of the word, faith is not a special faculty, because its essence is rooted in the three fundamental faculties of the human soul, reason, will and feeling. It depends largely on the standpoint of the individual theologian whether faith is regarded as an exercise of the intellect or an activity of the will: but if we agree with St. Augustine and St. Anselm, we may place faith before, if not above knowledge.

Dogmatic theology may be divided into two parts, (a) teaching about God in Himself, (b) teaching about God in relation to the world. The sources of dogmatic theology are the symbols or creeds, the definitions of the General Councils, and the Catechisms

of the various churches. Three special catechisms of the Orthodox Church are mentioned by Chr. Gyaoorov, the Catechism of Peter Mogila, Metropolitan of Kiev (1640), the Confession of Dositheus, Patriarch of Jerusalem (1672) and the Catechism of Philaret, Metropolitan of Moscow. The importance of dogmatic theology lies, positively, in its exposition of the Christian truths of salvation and eternal life, and negatively in its opposition to extreme mysticism, rationalism and philosophy, such as that of Kant, which would reduce religion to a mere code of ethics. Religion in its teaching about the love of God for man, is the true foundation of morality.

Lastly, the history of dogmatic theology may be divided into three periods, (1) from the beginning up to the Council of Nicæa, (2) the time of the General Councils (4th—8th Cent.), (3) from the 8th Century to the present day. The last period includes the history of Catholic, especially scholastic, theology, and Protestant theology since the Reformation. As we have said before, the author does not make any reference to modern works of Anglican theology, except in relation to the Creeds. We have no right to complain of his ignorance of or indifference to the Anglican Church, because most Anglican students are guilty of the same negligence as to the teaching of the Orthodox Church. It is the earnest wish of the reviewer that united conferences and diligent study of each other's works may lead to a better and deeper understanding between the Anglican and the Orthodox Churches.

L.P.

THE HEAD CORNER-STONE.

(*Piatra-din-capul-unghiului.*)

Theological Essays of GALA GALACTION, Bucharest, 1926.

These essays of a well-known Roumanian theologian have more than a local or temporary interest. Though they were written in the first place in opposition to the Protestant teaching of Teodor Popescu, formerly priest of the Church of St. Stephen (Cuibu-cu-Barza), they contain a clear and vigorous exposition of the Orthodox faith. Gala Galaction maintains throughout a strictly conservative attitude towards Christian doctrine, which deserves our respect, even if it does not in every case compel our assent.

The writer declares that the Resurrection of Jesus Christ is the Alpha and Omega of our faith and theology, and appeals to the witness of Prof. Harnack's book, *Das Wesen des Christentums*, on this point. The Resurrection is a miracle which demonstrates another, the descent of the Holy Spirit, who proceeds from the Father, and abides with us. By our Lord's Baptismal commission after His Resurrection the priests of the church are made teachers, stewards of the holy mysteries (*i.e.*, the seven sacraments), and pastors of the people committed to their charge.

Gala Galaction's Eucharistic doctrine does not appear to differ from the Roman official teaching in any essential point. He quotes St. John of Damascus and the Epistle of the Patriarchs of the Eastern Church to show that the bread and wine are changed or transubstantiated into the Body and Blood of Christ. Thus the Real Presence in the Blessed Sacrament guaranteed our Lord's promise that He will be with us to the end of the world.

Like all other Orthodox writers, Galaction affirms that the two sources of the doctrine of the Church are Holy Scripture and Holy Tradition. The Protestants have rejected the authority of tradition, and many of them have undermined the authority of Scripture by rationalistic criticism.

The writer complains that Teodor Popescu eliminated the intercession of the Blessed Virgin Mary and of the Saints from the divine liturgy. He affirms his belief in her intercession as well as her corporal assumption into heaven. The 7th Œcumenical council is quoted as an authority for the veneration and the invocation of the Saints.

A long list of Protestant errors is compared with Orthodox truth, and their teaching is condemned. Most Anglican theologians can plead not guilty of the extreme views expressed by Continental Protestants, but they would admit that the Black Rubric, which the writer reprobates, does not fairly represent the Eucharistic doctrine of the Church of England. Among other Protestant teachings, Gala Galaction denounces the Calvinistic assurance of Salvation, and objects to the Protestant interpretation of justification by faith, which consists not in the complete purification of the individual soul, but only in the forgiveness of sins. We may feel that the writer of these essays has hardly estimated the positive values of Protestantism, but we admire his sincerity and devotion to the Orthodox faith.

L.P.

THE CATECHISM OF THE ORTHODOX CHRISTIAN.

(*Catehismul creztinului ortodox.*)

By Fr. J. Mihalcescu, Priest of Amza Church, Bucharest, 1927.

This is a short and simple summary of the teaching of the Orthodox Church. The writer holds that the Orthodox Church is the Via Media between Romanism and Protestantism, in the sense that Papists and Protestants have erred in opposite directions, while the Orthodox Church has preserved the truth, pure and undefiled.

The teaching of the Catechism is arranged under the heads of the three theological virtues, Faith, Hope, and Love.

The two sources of Divine revelation, set forth in the Creeds, are Holy Scripture and Holy Tradition. The Protestants do not recognize Holy Tradition as a source of faith, while the Papists

regard the Pope as the living tradition. The writer severely condemns both Papists and Protestants for the doctrine of the Double Procession, which, he says, is a great error or heresy, of which we must beware. In the clause on the Church he deals with the seven sacraments. He admits that some Protestants do regard Penance as a Sacrament, but he condemns them for holding Lutheran, Calvinistic or Zwinglian views of the Holy Communion. Again, Protestants admit only a general priesthood, and the pastors are simply ministers chosen by the people. It is evident that the writer is not acquainted with Anglican teaching on these subjects.

Christian hope is expressed in the Lord's Prayer and the nine Beatitudes, while Christian love is shown when we keep the ten commandments. The moral law may be also considered in relation to sin and virtue. The writer discusses briefly the seven capital sins and the four cardinal virtues. By the practice of these virtues, or by following the evangelical counsels of poverty, chastity, and obedience, man may reach the goal of Christian perfection. Apart from certain dogmatic statements, there is much in this little handbook which may be commended to Christians of all communions. L.P.

GLASNIK (October).

The Editor of Glasnik, Prof. Dr. D. Yakshich, contributes an important article on the subject of Confirmation (Miropomazanye), in which he compares the Eastern and Western (or Roman) practices as regards the age, minister, form, and character of Confirmation. In the West children are not confirmed before seven years of age, and wait till their twelfth; confirmation in the East follows immediately after baptism. The Roman Catechism and Canon Law teach that the chrism must be consecrated by a bishop, even if it is administered by a priest according to an apostelic indult: the chrism in the East is blessed by the bishop, but administered by the priest. The Roman formula is, "I sign thee with the sign of the cross, and strengthen thee with the chrism of salvation," and the forehead only is anointed. The Eastern formula, "The seal of the gift of the Holy Spirit," is taken from Holy Scripture (2 Cor. I. 21, 22). Lastly, the Roman Catechism and the 9th Canon of the Council of Trent affirm the indelible character of the sacrament, but the Orthodox Church cannot admit this claim, which is not attested by Holy Scripture or the tradition of the Fathers. This is a useful contribution to Christian doctrine. L.P.

ORIENTALIA CHRISTIANA.

Vol. XVI.3. No. 57 December, 1929.

The scholarly contributors to the collection of texts and studies entitled Orientalia Christiana are rendering a signal service to historical research and theological scholarship. However much

opinions may differ as to the value of doctrinal controversies or the need for proposals of ecclesiastical re-union, there can be no doubt that exact knowledge of the facts under discussion and accurate texts of the available records are pre-eminently desirable. On these grounds we welcome the publication of the official declaration of the Latins on Purgatory at the Council of Florence in 1438. Prof. Hoffmann, of the Papal Oriental Institute at Rome, has made a fresh study of the available MSS., and has attempted to reconstruct the Latin text of the conciliar documents.

Prof. Hoffmann acknowledges his debt to his predecessor in this field of research, Mgr. L. Petit, who published in *Patrologia Orientalis XV* (1920), a Greek MS. (15th Cent.), found in the Ambrosian Library, of the declaration of the Latins, and by its side the Latin text of Horatius Justinianus, Librarian of the Vatican (1638), who, as Prof. Hoffmann thinks, gave the text written down by Andreas de S. Cruce, the Latin historian of the Council of Florence, and preserved in the Vatican MS. (Lat. 4119). Prof. Hoffmann mentions two copies of this archetype, Corsin. 779 (Accademia dei Lincei, Rome), and Cracov. 104 (Metropolitan-archiv, Cracow), and adds to them Marc. Lat. III. 96, from the Library of San Marco at Venice. He proceeds to point out that the declaration of the Latins is dependent on the works of Thomas Aquinas, *e.g.*, *Tractatus contra errores Græcorum*, and the Fathers, especially St. Gregory of Nyssa and St. John of Damascus in the East, and St. Augustine and St. Gregory the Great in the West, and that their arguments are based mainly on the proof-texts, 2 Macc. XII. 46., St. Matt. XII. 32, and I Cor. III. 15. We can only say in passing that the first two passages may be quoted to justify prayers for the departed or to confirm the hope of forgiveness of sins in the future life, but there is very little to suggest a belief in the *ignis purgatorius*. The Pauline passage has been the crux of commentators, but we are not bound to take it as referring to any painful probation in the intermediate state.

Prof. Hoffmann prints the Greek text, given by Mgr. Petit, and the text of Horatius Justinianus, as well as a conjectural Latin text in parallel columns, and then concludes his investigation by reproducing a revised Latin text, based on the above-mentioned MSS., which presents a clear and continuous form of the declaration.

We must not omit to mention two facsimile plates in the Appendix. Prof. Hoffmann reproduces the list of the signatures of the Greek members of the Council of Florence, affixed to the Golden Bull of Union and another document preserved in the Biblioteca Laurenziana at Florence. Our attention is at once arrested by the large and sprawling signature of John Palæologos in Christ our God faithful king and emperor of the Romans, but other signatures are worthy of note, such as Ignatius, Metropolitan

of Turnovo (Bulgaria), Damianus and Constantinus of Moldovallachia, and Avraam, Bishop of Susdal (in Cyrillic characters). This is a clear proof of the representative character of the Orthodox deputation to the Council, and throws into strong relief the almost unanimous rejection of the proposed terms of re-union. The Council of Florence was wrecked on a compromise, and may serve as a warning for future experiments in ecclesiastical diplomacy.

L.P.

A. AND E.C.A. NOTES.

THE Metropolitan Germanos of Thyatira has honoured and delighted us by accepting the position of Orthodox President of the Association in succession to the late Metropolitan Agathangel. If anything can add to our satisfaction at this event it is the fact that His Grace of Thyatira has a knowledge of the Anglican Communion such as few Orthodox Prelates possess. His acceptance is no mere gesture of goodwill based on inadequate knowledge. Archbishop Germanos sees clearly the line between practical politics and an illusory ideal, between what can be done albeit with great difficulty and what is inherently out of the question. That he has become one of the official Heads of our Association is at the present juncture as significant as it is welcome.

* * * *

While Mons. N. Klepinin was in England during the Autumn he addressed several meetings arranged by the Association as well as those organized by others to forward his primary purpose of raising funds for the Russian Academy in Paris. In particular his visit to Dublin was the occasion of the definite formation of an Irish Branch of the A. and E.C.A. We shall give further details of this important matter in a subsequent issue.

* * * *

Among recent A. and E.C.A. meetings was a gathering of some seventy men in the Parish Hall of the Church of the Ascension, Lavender Hill; and a couple of excellent meetings at the Church of the Annunciation, Bryanston Street, have led to the founding of a "Marble Arch Circle," which has its quarterly intercession service for the work of the Association.

* * * *

Things are progressing at St. Clement's, near Eastcheap. The Tuesday 12.20 Low Mass with Hymns and intercessions for Re-union and for the Russian Church started in September with a congregation of two! The average attendance is now well into its teens. This is encouraging growth certainly, but with such a special object a small church like St. Clement's ought to be full every Tuesday. During the Patronal Festival Fr. Behr preached at St. Clement's and Mr. St. George gave a Lecture on Ikons. Canon Douglas gave addresses during Advent on "The Way to Re-union," and the Rev. G. N. Whittingham on "Pilgrimage."

An outstanding event in the connexion of St. Clement's with the A. and E.C.A. was the High Mass of Requiem for the late Œcumenical Patriarch on October 29th. The catafalque was surmounted by an Orthodox mitre, cross and ikon, and the choir parts of the service and the Absolutions were sung by two priest cantors. The Church was filled by a congregation of both Orthodox and Anglicans. The Counsellor of the Greek Legation attended and the other Orthodox Legations were represented also. The Bishop of Willesden represented the Bishop of London, the Metropolitan of Thyatira the Archimandrite Meletios, and the Protodeacon of the Russian Church were present.

* * * *

We express our sympathy with the Greek community in London in the death of Fr. Moschovakis, in whom they lose a faithful priest who ministered to them for many years. Others also will miss his kindly and venerable presence at the services in St. Sophia's.

* * * *

Some months before his death Fr. Moschovakis had retired from active work. His successor, to whom we offer a hearty welcome to London, is the Archimandrite Meletios Torakis. After finishing his career in the Theological School at Halki, the Archimandrite Meletios returned to his native island of Crete, where he became the representative of his bishop, and was engaged in academic work at Canea until he was invited to London.

* * * *

Within the last few months the Association has circularized all the Rural Deans in England and Wales asking that the following resolution may be put to their Chapters or Conferences or both :—

> " That this Chapter/Conference recognising the Orthodox Church to be truly a part of the Historic Church of Christ possessing, in common with ourselves, Apostolic Order, Jurisdiction, Faith and Sacraments; and realizing the vital importance of the Re-union of the separated parts of the Catholic Church, and the peculiarly favourable opportunities of advance open at this time in the direction of the Eastern-Orthodox Church ; expresses its conviction that the furtherance of closer relations between the Anglican and the Orthodox Churches, as part of the general work of Re-union, has a claim upon the active support of Churchmen ; and furthermore it respectfully expresses the hope that the Archbishops and Bishops of the Anglican Communion assembled in Conference at Lambeth will take such measures as may seem good to them to give the *rapprochement* between ourselves and the Orthodox Church their encouragement and support."

Replies have been received so far from about 120 Rural Deaneries to say that the Resolution has been carried, often unanimously, and we hope that many more yet will come in. The final result will be forwarded to Lambeth in due course. The Resolution is one that might usefully be put to other assemblies also, and that Secretary would be glad to hear particulars of meetings at which it is carried.

9826 10

The Christian East

A QUARTERLY REVIEW DEVOTED TO THE
STUDY OF THE EASTERN CHURCHES

EDITED BY THE
REV. CANON J. A. DOUGLAS, M.A., D.D.
AND THE REV. S. R. M. PRESTON, M.A.

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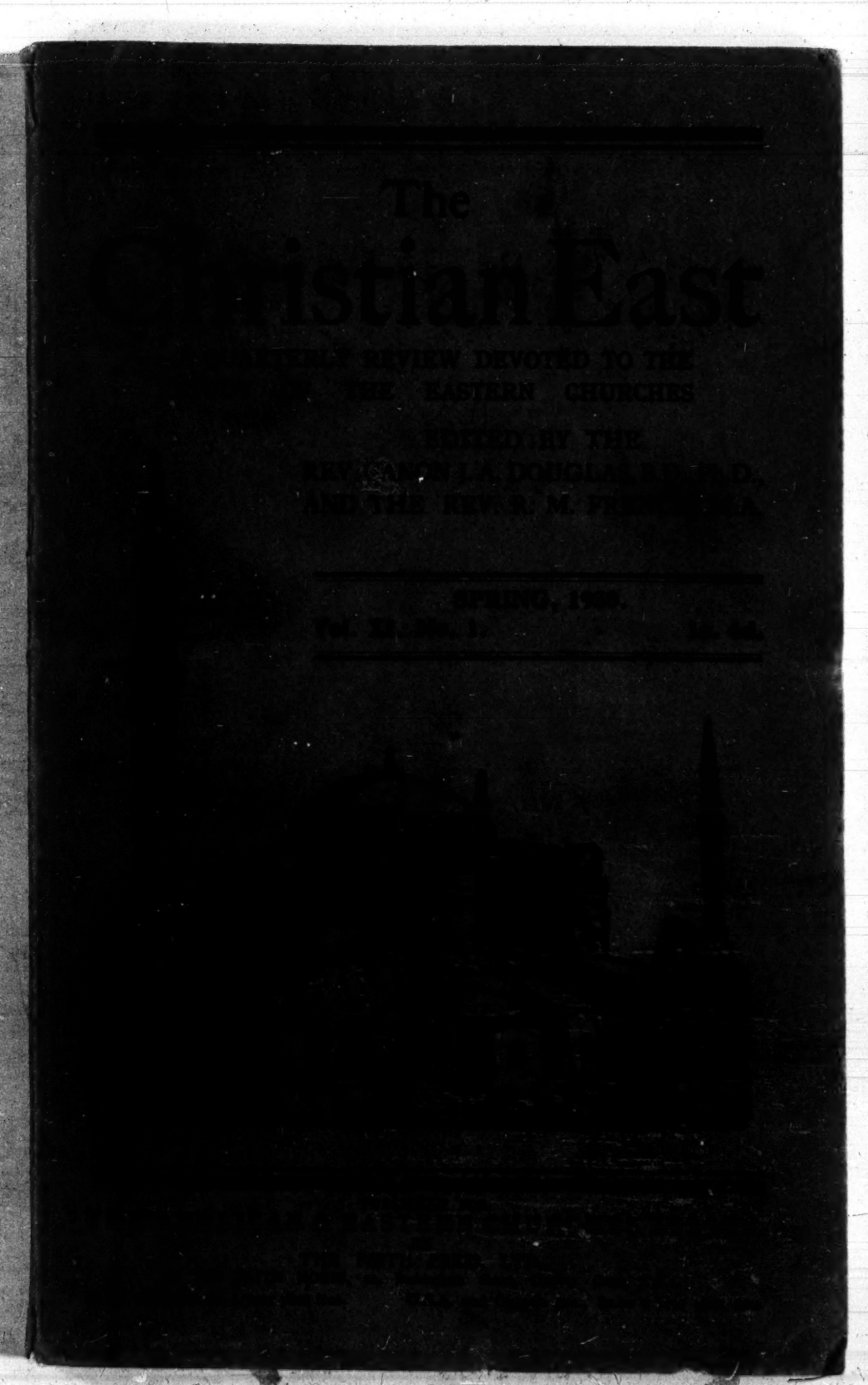

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Novena for the Reunion of Christendom

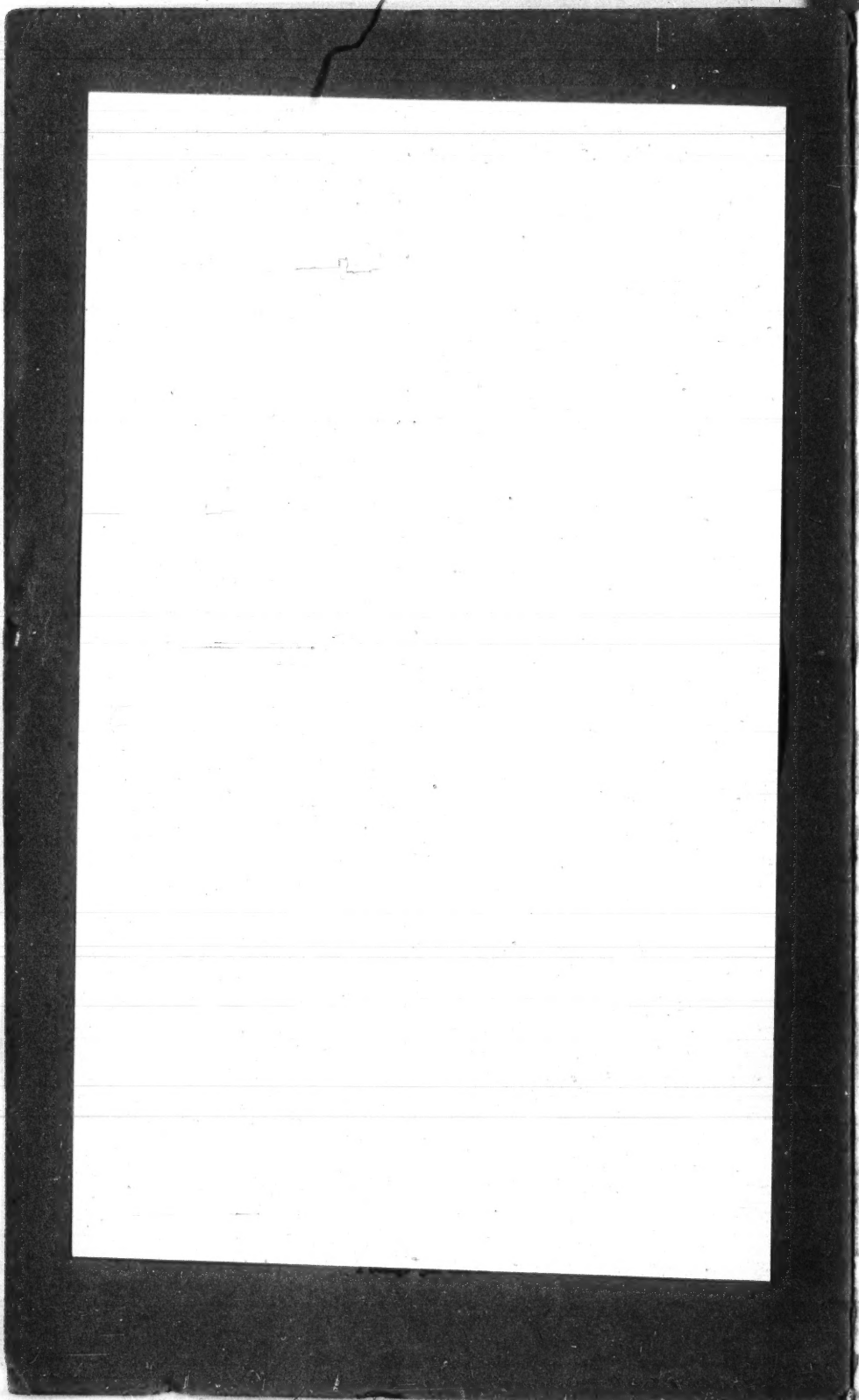
May 30th—June 7th, 1930.

In view of the prominence now being given to the question of Unity, the Anglo-Catholic Congress Council decided at their last session to observe the nine days between the Feasts of Ascension and Pentecost as a Novena of Prayer for the Reunion of Christendom, and requested the A.C.C. Pilgrimage Association to make the necessary arrangements.

It is suggested that a daily Mass be offered with this intention; a High Mass or Mass with singing on one morning during the Novena; and also a special evening service with sermon, in order to draw attention to the great importance of the sacred cause of Reunion.

Priests who are willing to take part in observing the Novena are asked to send a postcard giving the name of the church and particulars of the services arranged, to

THE REV. G. NAPIER WHITTINGHAM,
238, Abbey House, Victoria Street,
London, S.W.1.



St. Clement's League of Prayer for Russia.

The Church of Russia has been suffering persecution for a decade. The situation grows no better. It is if possible worse.

New and more stringent laws for the suppression of religion have been made, and during this year, 1930, a drastic, relentless, and (they hope) final effort is to be made TO STAMP OUT ALL RELIGIOUS FAITH IN SOVIET RUSSIA.

It will fail. But are we going to be mere witnesses of its failure, spectators and nothing more?

When the Church of Russia emerges triumphant from her appalling martyrdom, let us all at least be able to remember that in her hour of trial she had the support of our prayers.

We need organized prayer as well as organized protest.

Will you enrol your name in the "St. Clement's League of Prayer for Russia"? Will you, if a priest, ask your people to do so?

THIS IS NOT "A NEW SOCIETY." THERE IS NO SUBSCRIPTION.*

The League will continue to exist as long as may be needful but no one joining binds himself to the undertaking to pray for more than one year; though the undertaking may of course be renewed.

It involves nothing but the promise to say the prayer as set forth below, daily, in union with the offering of Intercession for Russia at the Church of St. Clement near Eastcheap, London.

Say the Prayer when you will and where you will, but say it daily for the Christian people of Russia in their fight for the common Faith of Christendom.

*If you like to enclose a few stamps towards expenses of printing and postage they will be gratefully accepted

---

Detach this side and send to—

Rev. R. M. FRENCH,
66, Holland Road,
London. W.14.

Please enrol my name in "St. CLEMENT'S LEAGUE OF PRAYER FOR RUSSIA." I promise to say the Prayer opposite, or Our Father, for the persecuted Church in Russia, daily for 12 months from this date.

Name .....
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Address .....

.....

.....

Date .....

Keep This Side.

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DAILY PRAYER.

O GOD,
Our Refuge and Strength,
Who art a very present help in trouble;
HAVE MERCY
—we beseech Thee—
UPON THE CHURCH IN RUSSIA,
in her hour of need.
Deliver her
by Thy most mighty protection
from tyranny
and the dangers that beset her,
and grant her people rest:
through Christ our Lord.
AMEN.

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